

The Brooklyn Jewish Center Review

JEWS IN ITALY

A MINISTER'S CREDO

A NEW TYPE OF HISTORY

"PROFESSOR MAMLOCK"

**SCHOLOM ASCH ON THE
JEWISH BOOK**

MAGAZINE DIGEST

JEWISH NEWS IN REVIEW

JUNE

1937

FROM SEARS - BROOKLYN:

Greetings to the Delegates of the Annual Convention *Zionist Organization of America*

Zionist Organization of America



HARRY MARCUS
Delegate

Manager—Sears, Roebuck & Co., Bedford and Beverly Rd., Brooklyn.

Co-Chairman—Louis D. Brandeis Membership Campaign, Borough of Brooklyn, Zionist Organization of America.

Associate Chairman—Special Gifts Committee, Borough of Brooklyn, United Palestine Appeal.

Co-Chairman—Bedford-Eastern Parkway Section, Borough of Brooklyn, United Palestine Appeal.

Chairman—Banquet Committee, Bedford-Eastern Parkway Section Annual Dinner.



The eyes of the world are upon us, the delegates to the Fortieth National Convention. For in our hands are decisions of such far-flung scope, magnitude and import that future generations may look back upon our deliberations and acts and mark from them the beginning of a new epoch in Palestine.

This is a grave, a critical hour in the history of our People—one in which we must have the wisest and coolest of heads—the most searching and most daring of analyses—the strongest and most positive of acts. We must call the attention of all the nations of all the world to the road we shall here decide to travel.

HARRY MARCUS.

SEARS—BROOKLYN JEWISH EMPLOYEES GREET DELEGATES

We, the undersigned Jewish employees of the Sears, Roebuck & Co., Brooklyn store at Bedford Avenue and Beverly Road, cordially welcome delegates to the Zionist Convention in

New York, and hope that your stay will be a profitable one for the Zionist cause. We invite you to use our store as your headquarters during your stay.

BERTRAM R. MARKS	R. SCHNAPPER	B. SHELLUBOV	M. FELDMAN	I. NEWMAN
Community Service	D. KRAUS	F. GERBER	H. RUBIN	S. NAMOFF
PHILLIP BLUME	S. WINNIGER	M. LUBIN	P. LINSKY	L. POLLACK
Merchandise Manager	B. REIN	I. BUCH	J. PRESSMAN	S. PACHTER
HERMAN SEGAL	E. SWICKE	F. FLOORMAN	S. HYMAN	N. ROSE
Merchandise Manager	E. APFELBAUM	F. JACOBSON	Z. FORMAN	I. SACHS
FRANCIS GOLDSCHMIDT	A. CHECKOR	M. BOOKMAN	L. KRITZER	S. SCHOLNICK
Merchandise Office	M. ZEMLOCK	C. WACHSTEIN	S. GESETZ	L. STEIN
PHILLIP SANN	F. SCHUMAN	B. SEIDMAN	C. FERTEL	J. SILVERMAN
Merchandise Office	R. SILINSKY	S. SEIDMAN	P. KAHN	S. SCHAROFF
HERERT F. HOFFMAN	L. BECKER	F. SECUNDA	G. SIMON	B. WEINSTEIN
Merchandise Office	W. ROSEN	D. SPAR	R. ERDMAN	M. TEPPER
	M. ROFF	F. SAGER	A. MORGENSTERN	L. ROSENFIELD
	G. SASINE	M. LEVINE	J. WEINER	E. STURM
	B. DORFMAN	L. KRAMER	M. SILVERMAN	B. LEWIS
	W. ISREAL	N. KOPUST	A. SCHIFF	E. POSNER
	S. LEVINE	L. FAUERBACH	B. SCHER	R. MARCUS
	C. HIRSCH	J. SEIFER	D. CHANKIN	F. SCHWABACKER
	S. BERNERT	S. LEVIN	E. JACOBY	A. AARONS
	S. KRONE	R. GRUNDLAND	A. FELTMAN	E. BARNETT
	L. ROTHBLATT	M. HERTZ	R. GRATZ	R. FROGELL
	H. SHAPIRO	F. KIMMEL	W. SCHWARTZ	C. CHAMPAYNE
	A. MOSES	H. SHADY	R. FELDMESSER	A. KOSSOFF
	L. REISER	T. FALK	R. GORDON	D. KURTZ
	F. DAVIS	A. BROWN	H. HASSIN	N. BERKOWITZ
	A. ABRAMS	B. METH	F. HAUSMAN	J. COHEN
	H. FOX	B. STEINBERG	N. KALT	E. FISHER
	J. MILLER	R. WODIN	P. KERNESS	A. DINBURG
		R. BERNHARDT	B. LONDON	M. DIAMOND
		G. REIFFIN	R. ALBERT	N. EMMEY
		M. SEIGAL	R. LEVITSEN	L. MENDELSON
		J. FALK	P. HARWIN	P. NEUSTein
			D. ROTH	J. EISENBERG

Store Open Tuesday, Thursday & Saturday Nights until 9 o'clock

Sears, Roebuck and Co.,

And Stores Throughout America

**Bedford Ave. at Beverly Rd.
Brooklyn, N. Y.**

BROOKLYN JEWISH CENTER REVIEW

Vol. XVII

JUNE, 1937 — TAMUZ 5697

No. 41

FORTY YEARS of AMERICAN ZIONISM

THE convention of the Zionist Organization of America, to be held in New York beginning June 26th, ordinarily would have been given over to celebrate the fortieth anniversary of the founding of the movement which took place in 1897.

Events that may be of grave consequence to Zionism make it necessary to relegate the jubilation to an obscure place in the program of the convention. The report of the Royal Commission may or may not make its appearance by the time the delegates assemble at the Hotel Roosevelt. In the meantime, Zionist public opinion is enervated by conflicting rumors emanating one day from London and the following day from Jerusalem.

There seems to be a general impression that whatever recommendations the commission may make, the rebuilding of Palestine will receive a serious setback. This spirit of pessimism in Jewish ranks is undoubtedly due to our unfortunate experience with previous commissions.

And yet, despite all the setbacks in the past, the Jews have gone ahead with their work of reclaiming the land and will go on in the future.

Rabbi Hillel Silver, in his brilliant address delivered at the United Palestine Appeal dinner held in the Brooklyn Jewish Center, stressed this point when he said:

"If a government whom we trusted, and whose pledge was enforced by international agreement intends to go back on its word, we have no armies or navies to send against it; we will not and shall not resort to physical violence. We will say we cannot accept it. We shall wait for a new orientation for the recognition of our just claims for the whole of Palestine. We must not yield to any compromises. We ask for no concessions. We ask for the right to keep the doors of Palestine open to the tens of thousands who want to go there to escape persecution."

"We do not have to complete the job today. All we ask is the right to build the country which has been neglected for centuries."

The Jews of Palestine, too, are not dismayed by news of possible restrictions to their work. They are undaunted in their resolve to rebuild Eretz Israel in the face of all obstacles. Their optimism is as amazing as the record they have achieved in the field of colonization during the past forty years.

The coming Zionist Convention will have accomplished its purpose if it will succeed in creating a spirit of optimism and courage to match that of the Jews in the Holy Land.

—J. G.

CHILDRENS' CAMPS AND THE JEWISH CHILD

WITHIN a week or so thousands of Jewish children will leave their homes to spend the summer months in camps. The institution of camping has grown in popularity, and we can well appreciate the reasons that are responsible for this tremendous growth. For eight or nine weeks the child enjoys the beauties of nature and the benefits of outdoor life under the supervision of expert guides and directors.

We wonder, however, how many parents have given thought to the Jewish aspect of camping. If the child enjoys a Jewish training at home and in a Hebrew School, this training may be nullified if he happens to go to a Camp where a contrary spirit prevails. On the other hand, a camp where Jewishness is in evidence, where the directors are trained in Jewish life and problems, can be of inestimable value in inculcating Jewish ideals in the heart and mind of the child.

We hope and trust that parents will begin to consider these phases of camp

life. Just as they are interested in learning the physical qualifications of the camp, let parents also consider their Jewish qualifications, and the child will derive that benefit from his or her summer vacation which may prove of extreme value in their Jewish life.

—I. H. L.

FOR AN IMAGINATIVE JEWISH WORLDS' FAIR EXHIBIT

WHENEVER Jewish participation in the New York Worlds' Fair is discussed the opinion is almost instinctively expressed that the Jewish exhibit should reveal Jewish achievements in this country and the role Jews have played in the upbuilding of the United States.

Of course the exhibit should show this. But that will be quite a routine contribution to the Fair, no matter how well planned. It will be regarded respectfully but with not particular inquisitiveness because most of us are acquainted with the essentials of American history, and certainly each racial group in this country has well catalogued its historical American accomplishments.

We should use more imagination in creating this exhibit. Jews have been conspicuously successful in developing and staging entertainments and art enterprises. There is no reason why these theatrical talents should not be exceptionally utilized to make the Jewish exhibit not only inspiring and stimulating but unusual and arrestingly attractive.

—J. K.

Members of the Editorial Board for the Review

Louis J. Gribetz, Chairman

Joseph Goldberg

Joseph Kaye

Dr. Israel H. Levinthal

Lester Lyons

William I. Siegel

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1. per year.

Joseph M. Schwartz, President
Israel H. Levinthal, J.D., L.H.D., Rabbi

Henry Seinfel and Hyman Aaron, Vice Presidents

B. J. Kline, Treas. Max Herzfeld, Secy.
Joseph Goldberg, Administrative Director

A MINISTER'S CREDO

By A Former Neighbor
REV. ALAN M. FAIRBANK

AS I leave Brooklyn to take residence in Connecticut, I am glad to pay tribute to the genial brotherliness and kindness of my neighbors at the Jewish Center under the leadership of Rabbi Levinthal. For some time now I have received the magazine of the Jewish Center, and have found in it many enlightening articles. I am glad to contribute my own personal testimony and conviction concerning the relations of Christians and Jews.

I have a few deep-running convictions.

1. My faith and life are centered in God, and the God I worship and whose will I endeavor to make my own is one God, the Creator of the earth, the Father of all mankind. I feel that our hopes for peace and justice and brotherhood in the world depend upon our belief in the unity, the creative activity and the fatherhood of God.

If God is one and all men are his children, any philosophy which is based on race, blood or soil, is built on sand and cannot endure permanently.

2. I do not believe that any grouping of human beings that casts a stigma on individuals because they belong to the group is ever true. Especially is this so when we consider the groupings of race or religion or color. Each individual is a child of God and should be judged by no one but himself.

3. If God is one and no groups can be damned or glorified "in toto," then the passion of our lives should be to break down barriers and build up every influence, organization and conviction which will make for the unity and the peace of mankind. To attain this end certain steps must be taken.

It should be our endeavor to understand groups that have a different heritage or tradition than our own. The reason why other people act the way they do is not because they are born Jews or Germans or Russians or Negroes, but mainly because of the history back of them and the environment around them. Kipling wrote:

"East is east, and west is west,
And never the twain shall meet."
—but I believe that the Chinese or the Hindu acts the way he does not be-

cause he has a different blood inheritance, but because through hundreds of years traditions and ways of acting have been ingrained in his life. The Jew passionately desires advancement in the professions and in business because for centuries he has been op-

pressed and held down and restricted. Even Hitler's Germany we all realize is the result of the unjust and harsh treatment of Germany by their conquering foes, the Allies. To understand is to love. Hate is built upon

(Continued on Page 23)

VIEWS ON JEWISH PARTICIPATION IN WORLDS FAIR

(In a recent issue of the REVIEW the form of Jewish participation in the New York World's Fair was discussed. Among the editorials from other publications that followed the two below will be of interest.—EDITOR.)

A JEWISH EXHIBIT

THE Reconstructionist of April 30, raises an important question when it warns against allowing the Jewish exhibit at the New York World Fair of 1939 to fall into the hands of assimilationists and philanthropists.

That American Jewry is deserving of a display of its achievements at the World Fair is not questioned by any Jewish group nor by the Fair authorities. Such an exhibit may be made part of the proposed Temple of Religious Liberty suggested some weeks ago by Mr. Michael Williams and seconded by Mayor La Guardia. Since the lines of religious division very often coincide with ethnic groupings, it may be possible to convert an exhibit of various religious denominations into one devoted to the social, cultural and religious achievements of the respective ethnic groups. There may even be an opportunity for the establishment of a special Jewish pavilion if the Jews, who represent one fourth of New York's population, make the proper representations.

The Jewish exhibit can serve not only as a means of Jewish self-enlightenment, but, what is more important, as an instrument of enlightening our neighbors on the positive and constructive achievements of American Jewry. In that sense a truly representative exhibit would accomplish much more than many a good-will and mutual understanding conference. In cases deal-

ing with Jewish defense various Jewish organizations together with the press, the theatre, literature, have readily united for the purpose of common action.

—The Congress Bulletin

AVOID MISTAKES!

IN 1939 there will be a World's Fair in New York City. Plans for this vast undertaking, which will be held in observance of the 150th anniversary of the inauguration of George Washington as the first President, are in process of formulation. All sorts of exhibits are being considered.

In view of the historic importance of this great exposition American Jewry ought not to miss the opportunity to set up a Jewish exhibit at the Fair. What the Jewish exhibit should consist of, who should determine its nature, and content, are questions of vital import that ought not to be decided hastily. They require sound thinking and social vision. And they should not be entrusted to a group of self-appointed leaders.

It seems to us that a Jewish exhibit at the World's Fair is of sufficient importance to warrant the creation of an independent Jewish authority comprised of representatives of every viewpoint and interest in Jewish life. The exhibit ought to reflect Jewish history in America for the last century and a half. To do that it is essential that Jewish educators and historians as well as philanthropists and communal leaders have a voice in creating the Jewish exhibit. Let us not repeat the mistake that made the Jewish exhibit at the Chicago Fair in 1933 an insignificant little thing.

—N. Y. Jewish News

JEWS IN ITALY

by DR. ELIAS N. RABINOWITZ

THE history of the Italian Jews does not stir our imagination as does the story of Spanish Jewry, or the stories of the Rhineland and the Polish Jews. Italian Jewish history does not possess the poetry and the glamour of the Spanish period, nor the sentiment, devotion and concentration of the era of Rashi and the Tosaphists, nor the unity and constructiveness of the Polish period. Yet Italian Jewry has played a very important role in the past, has contributed much toward Jewish development and has given us some outstanding personalities, some brilliant luminaries in the galaxy of Jewish scholarship. The first Jewish physician to write on a medical subject away back in the middle of the 10th century, a millennium ago, was an Italian Jew, Shabetai Donolo. The first Jewish lexicographer, upon whose work all subsequent Talmudic and Rabbinic studies are, to a considerable extent based, was an Italian Jew of the 11th century, R. Nathan B. Jehiel of Rome. Coming down closer to our own times, it is noteworthy that, excepting some sporadic attempts, on the part of Spanish commentators, notably Ibn Ezra, Kimhi and Ralbag, the first serious effort at literary criticism of Biblical and Rabbinic literature was made by an Italian Jew of the 16th century, Azariah dei Rossi in his *Meor Enaim*. Two centuries later it was an Italian Jew who was the founder, we may say, of the modern Hebrew style: the talented saint and scholar, R. Moses Haim Luzzato, author of the *Mesilath Jesharina*. A century later another Luzzato, Samuel David, distantly related to R. Moses Haim,—Shadel as he is known to all Hebrew scholars,—was one of the pioneers of the so-called, "Jewish Science," and forms an important link in the chain of Jewish scholarship between the old tradition and the new enlightenment, "Has-kalah."

In so far as Jewish cultural contributions are concerned, the Italian Jew has done very little. It's true that some exceptions may be noted. It was an Italian Jew, the late Dr. Sabatto Morais, a native of Livoruv (Leghorn) who left an indelible impression on American Jewry in the founding of the Jewish Theological Seminary of America, and whose influence was even greater because of the stamp of

his kindly, benevolent, even saintly personality on his generation of Jews in Philadelphia, where for a period of almost a half century he acted as minister and spiritual leader of the Spanish-Portuguese Congregation "Mickweh Israel," and elsewhere. Another cultural contribution to the Jewish world by an Italian Jew in recent years was the publication of "The History of the Jews of Florence" by Humberto Cassuto, a book highly acclaimed in Italian literary circles. The author, a distinguished scholar, was the recipient of an award from the "Accademia dei Lincei". Isolated examples of Italian influence on the general Jewish outlook may, perhaps, be discovered here and there.

Although the Italian Jewry is the oldest on European soil, it was always, it seems, limited in numbers. There were Jews in ancient Rome as early as the Maccabean period, and there was a well-established Jewish colony in Rome during the time of Cicero. It is true, as Benito Mussolini has pointed out in one of his public addresses, that Jews participated in the funeral of Julius Ceasar and were among his most grieved mourners.

The Jewish population of Italy must have been considerably enlarged through the conquest of Judea. In fact, there is a tradition among the Italian Jews that the famous De Rossi family was transported to Italy from Jerusalem by Titus.

Although there were occasional persecutions, and finally a segregation of the Jews to the Ghettos in the Italian city states, nevertheless the Italian Jews fared better than their co-religionists elsewhere; there was neither such tragic cruelty as displayed in the expulsion from Spain nor that ruthlessness characteristic of the German, French and later of the Russian persecutions.

The Jewish population of Italy was probably never very large. There was at one time a considerable influx of Sephardic Jews, immediately after the expulsions from Spain and Portugal. They settled particularly in Tuscany and Venetia and brought with them much wealth and distinction, especially to the cities of Livorno, in the Florentine state, and Padua, in the Venetian Republic. The extent of this

immigration may still be noticed in the names of Spanish origin among the Italian Jews. But the increase in population, as we reckon populations in our time, was rather negligible. The Jewish population of Italy at the present time is hardly over 70,000, out of an entire population of approximately 45,000,000, or one to every 600. Milan has the largest Jewish community, about 8000, and that is only one-half of 1 per cent of the entire population. Trieste has the largest percentage of Jews, 6500 in a population of 250,000. That is a little more than two per cent. This is not surprising when we remember that Trieste was part of the Austrian Empire until after the World War. Tuscany has a considerable Jewish population, especially the cities of Florence and Livorno, as also has Padua, in the province of Venetia. Southern Italy has few Jews. The large city of Naples, with its population of almost 1,000,000, has barely 1000 Jews. Sicily, which at one time had a very flourishing community of Sephardic Jews, now has about 1000 Jews in the entire island. In Sardinia there are approximately 200 Jews.

The attitude of the average Italian Jew is that he is first an Italian and then a Jew. This is clearly shown by the fact that the Zionist periodical, "Israel", published for many years in Florence, had hardly any circulation. No distinctive characteristics of the Italian Jew can be noticed outwardly. They have the same appearance, speak the same language, pursue the same trades of professions. Occasionally, you may be able to recognize a Jew by his given name, but there are also many genuine Italians by the name of Ginseffe (Joseph) or Giacomo (Jacob). Some proper names indicate their Spanish, German or Polish origin. There is a greater similarity between the Jews and Catholics of North Italy than there is between the Jews of Northern and Southern Italy. This comparison, however, is hardly valid because the number of Jews in the South of the peninsula is so small. We can quite correctly state that the Italian Jew differs from his non-Jewish neighbor only in that, instead of attending mass on Sunday, the Jew

(Continued on Next Page)

sometimes visits his Temple on Saturday.

It must be said to the credit of the Italian Jew that he is proud of his Hebraic heritage. The Roman Jews are proud of their beautiful Synagogue as also are the Jews of Florence. All through Italy, wherever there is a substantial community of Jews, there are Temples of dignified appearance and of respectable proportions. Italy has about 100 Synagogues, some of exceptional beauty. To show how the Italian Jews reverence their tradition we may cite the fact that in the small town of Fossano, in Piedmont, inhabited by only twelve Jews, there is a fine synagogal structure, the gift of a pious and wealthy Jew.

In Rome there was incorporated in 1920 what we may term a "Union of Hebrew Schools and Communal Institutions". The purpose of its formation was to promote interest in Jewish culture and to preserve documents and memorials relative to Jewish history. In other parts of Italy Jews have organized various institutions for philanthropic purposes, such as orphanages and homes for the aged. But in general, the philosophy of the Italian Jew seems to be to place his charitable work on a broader basis, to spread the influence of his work and his money throughout the entire community. Thus the wealthy Italian Jew, Baron Leopoldo Franchetti, at the beginning of this century, spent a great part of his fortune to eradicate illiteracy in Southern Italy.

The Jews of Italy are very patriotic and very jealous of their rights and privileges. In front of the large temple in Rome, dedicated on July 4, 1914, in the presence of the Italian King, a large tablet was placed on which are inscribed names of all Roman Jews participating in the World War. The King was also present at the unveiling of this tablet. Similar tablets have been set up in other communities where Synagogues exist. As an indication of the pride of the Italian Jew in his privileges it is apt to mention that the Roman Jews celebrate the date of the abolition of the Ghetto of Rome in September, 1870, as a special holiday, and conduct appropriate ceremonies in their principal Temple.

Several years ago, before the publication of the covenant between Mussolini and the Vatican, there were some misgivings among the Italian

Jews. Fear was expressed lest there be some infringement on what they now consider their sacred rights. Great was the general rejoicing among the Jews when the document was issued and it was discovered that the religious privileges of all denominations remained unimpaired and that the Jewish Rabbi and the Protestant Minister retained all perogatives of his calling.

The Italian Jew is highly literate. While illiteracy among the general population of Italy in 1919 reached the average of 64.5% the average among Jews was only 5.8%. The number of distinguished Jews in proportion to the population was 292, computed on the basis of one to 100,000, while it was only 67.9 computed on the same basis in general population. In other words, a Jew had almost fifteen times as much chance to get into the Italian "Who's Who", than his Gentile neighbor.

Jews have reached positions of distinction in the arts, in the professions, in finance, in all pursuits, in fact except in agriculture. Even a small town which has hardly any Jewish population may have a distinguished Jewish physician. The medical profession has become a tradition among the Jewish population of Italy. Many have been the attempts of Pope and Prince to eradicate the Jewish medical practitioner, but to no avail. The Jewish doctor has persisted. We are told that in the Middle Ages some Jewish physician whose name is unknown to us predicted that the only cure for hydrophobia was found in the sick dog himself. In this way, the unknown medico anticipated Pasteur by some 700 years, if we give credence to this tale.

In literature, there are many notable names, some of which have become known outside of the Italian Peninsula. In science, Jewish names are connected with many improvements in radio, improvements which the Italian government values highly for its military program. Many an Italian Jew has become proficient in mathematics to such an extent that it is said that the mathematical basis for the theory of Relativity was laid in Italy by Italian Jews. Distinction has been attained by Jews in painting, in sculpture. In the Universities there are many Jewish Professors. The Italian tradition of academic freedom, in so far as it does not interfere with the philosophy of the new regime, has

been retained. The Italian University has always been a democratic institution. Ever since the days of Elijah Levita at Padua, in the 16th century, Jewish teachers have taken part in the field of higher learning.

It can be seen from the picture drawn here, that the Italian Jew has found honor and reward in many fields of endeavor in his country. As to his interest in Jewish affairs, that is another matter. His attitude towards Zionism is rather negative. Zion as a centre for Jewish cultural work, yes. Palestine as a recognized homeland for the Jew, no. Not at least, in a political sense. The Italian Jew is thoroughly Italian. There were 11 Jewish generals in the Italian army during the World War. Not even the account of the Palestine massacre of 1929 could arouse the masses of the Italian Jews. There were public protests against the outrage in the Jewish Temples, in which Catholics as well as Jews participated, but special stress was laid on violation of human rights and religious liberty. The idea of national solidarity never entered their minds.

It has been said that Spanish Judaism has absorbed so much from its contagious Arabic culture that it has become almost part and parcel of the Arabic civilization. Mediaeval Franco-German Jewry shrunk within itself in order to keep its heritage out of contact with a hostile world. But Italian Jewry left its impress on its surrounding culture. This statement is open to attack from many angles. One thing is true, that great as were the presentations of the Italian Jews to the world at large, nothing can be detected of a truly Hebraic character. In fact, the two greatest Italian Jews of the last 50 years, Luigi Luzzati and Cesare Lombroso, though both of them of Rabbinic stock, showed little evidence of their Hebraic origin. Some one has truly said that Luzzati was a great Jew, if not a complete Jew.

Today, in the mind of Mussolini, Zionism is in some way associated with British power and British aggrandizement. His target now is the Zionist doctrine. His satellites preach against Zionism because it contains the element of a double allegiance. According to their point of view, the Zionists are traitorous to the cause of a totalitarian state. They disapprove of racial discrimination in Italy, as is

(Continued on Page 22)

Sholom Asch on the Jewish Book

ON Tuesday, June 8, 1937, Sholom Asch lectured at the Brooklyn Jewish Center. The famous Yiddish novelist had come to America for a short visit in the interests of the Joint Distribution Committee. An invitation was extended to the famous author to address a meeting sponsored jointly by the Library Committee of the Center and the *Yiddische Buch Gesellschaft*. The proceeds are to be used for the acquisition of Yiddish Books for the rapidly growing library.

Among the distinguished guests was the venerable Yiddish orator, Rev. Zvi Hirsh Maslansky. Rabbi Israel H. Levinthal presided.

The first speaker to be called upon was Rabbi Louis Hammer, chairman of the Library Committee. Greeting Sholom Asch in the name of the library, Rabbi Hammer said in part: "In recent years we have seen a revival of Yiddish in our midst. Last year, Yiddish lectures arranged in the Center drew capacity audiences, whereas in former years barely a handful responded. Some will conclude that it is due to greater Jewish consciousness, aroused by the persecutions in Germany and Poland. Perhaps that explains it partly. But, the main reason, to my mind, is the fact that Yiddish has received worldwide recognition recently because of the splendid works that have been recently translated into English and other languages. The world has come to realize that there are Yiddish works worthy of a place in the literature of the world. For this realization we are indebted primarily to Sholom Asch. It was mainly through his works that Yiddish literature received that recognition. In rapid succession there have appeared in English "Three Cities", "Salvation", "Motke the Thief" and "The War Goes On." Each one of them received wide acclaim."

Rabbi Levinthal then called upon the Rev. Maslansky. He was heartily welcomed by the audience. He spoke of the great contribution that Sholom Asch had made to Jewish literature and the famous author's devotion to people. At every Jewish crises in recent years he has come forward to help remedy their desperate plight. The venerable orator showed that he had lost none of the sparkling humor for which he was famous. He informed the audience that he was engaged

in organizing a society that already counted its members in the millions. The aim of the society is to see "that young people should not die and that old people should not be born."

Mr. Z. Melamed, executive director of the *Yiddische Buch Gesellschaft* then spoke of this new organization, which has its headquarters in Poland, and whose aim is the dissemination of Yiddish literature in America and other countries. He appealed for the establishment of a good Yiddish department in the Brooklyn Jewish Center. This would stimulate other centers to acquire Yiddish books for their libraries.

Rabbi Levinthal paid great tribute to Mr. Asch when he called upon him to deliver his inspiring message. Some notes of the author's address follow:

"I have come here primarily to speak about Hebrew and Yiddish literature, both of which are very dear to me. But, no gathering of Jews in these days can remain indifferent to the critical condition in which our brethren find themselves. I do not come to bring you pessimistic thoughts. I prefer rather to bring a message of hope.

"It is a source of great joy to me to see such a large gathering of our youth here. I would like the Jewish youth to understand that we are now engaged in a great struggle to save the institutions which have made possible human progress. It is a struggle of Democracy against Fascism, of liberty against oppression, of justice against injustice. The world is attempting to force the Jew back into the Ghetto, to rob him of the human rights which he was able to obtain through the American and French Revolutions.

"We are products of emancipation. All we have we owe to the principle of Democracy. Now, however, there are great forces attempting to rob mankind of this precious treasure and introduce once again the cruelties and barbarities and injustices of past ages. The persecution of the Jew at present is a link to this chasm of injustice. But while three years ago, when Hitler appeared on the scene, Nazism and all that it implies seemed to be a danger for the Jew only, now the world has come to realize that Nazism and Fascism endanger the peace of the whole world. This is the one consoling aspect. *We no longer fight alone*

against this great menace. We have the non-Fascist world on our side.

"In Poland there are many non-Jewish workingmen who realize the great injustice that is being perpetrated against the Jew by Fascism, and they are helping the Jew in his struggle. In Spain also this great struggle is going on.

"I derive also a comforting thought from events in Russia in the last 20 or 25 years. We all remember the famous Mendel Beilis trial in Kiev in 1913. Russia was then sunk in barbarism and was still ready to listen to the blood libels against the Jew. The whole of Europe bowed in fear to Nicholas II. Who at that time could imagine that such a powerful force could be subdued! But 9 years later Tzarism had been wiped off the face of the earth and now we hardly remember its existence. There is a certain inexorable logic in history which ultimately makes justice triumph over injustice and light to prevail over darkness.

"It is this same logical motive in history which will bring the downfall of Hitler. We already witness the beginning of the end. Three years ago, we the Jews, fought single-handed against Hitlerism. The nations of the world and the Vatican turned a deaf ear to our pleas for assistance. But now, England, France and the whole world are trembling, and are beginning to align themselves on our side in our fight for justice and democracy.

"For 2000 years or more we have been carrying on this struggle. What has given us the courage and perseverance? It was the *Jewish Book*. Our poorest mothers who used to peddle and engage in the most menial occupations to earn a livelihood devoted their first meager earnings to the training of their children. Their first worry was *schar liuud* (Hebrew education.) The result was that while in Russia 97% of the population was illiterate, among the Jews 97% or more could read and write. Thus was created the Hebrew and Yiddish literature.

"We modern Jews are Yom Kippur Jews *Tsar Yiddin* (Jews because of trouble and sorrow.) Our forefathers were *nachas yiddin* (Jews because of joy and pleasure). We today, are Jews by compulsion. Our fathers were Jews by conviction.

(Continued on Page 21)

A NEW TYPE OF HISTORY

A Review of Professor Baron's Notable Work

by DR. ISRAEL H. LEVINTHAL

JEWISH history books, like all history books, have been written with one aim in view.—to present the record of facts concerning the life of the people. Some have succeeded in giving a more interesting account of these facts than have others; some are detailed, some more scholarly, and some more popular, but all have the same objective.

Prof. Salo W. Baron, one of the distinguished Jewish scholars of our age, who is Professor of Jewish History, Literature and Institutions, on the Miller Foundation, at Columbia University, has set out to give us an altogether different type of Jewish history. In his three volumes of "A Social and Religious History of the Jews," which has recently been published by the Columbia University Press, he presents a sociological study of the Jewish people, giving us an insight into the reason the Jewish people are what they are, explaining how certain fundamental beliefs of this people came into being, and how their institutions arose and developed. Not content with detailing the mere facts that have occurred, he endeavors to give us the why and wherefore of these facts,—the religious, social and economic backgrounds, the interrelation of the social, economic and religious forces, as exemplified in the long historic evolution of the Jewish people. Thus every great achievement of the Jews, every important movement that arose in the life of this people, is examined from this standpoint. Whether it is the rise of the Prophets in Israel and their distinctive message, or the advocacy of monotheism, or the birth of Christianity and Mohammedanism, or in later times, the rise of Hassidism or reform Judaism or Zionism, all are explained from this sociological approach and thus appear to us in an altogether new light.

To realize the vastness of research that this work entailed, one need but take a glimpse into the third volume, which is devoted entirely to scholarly notes and a bibliography that covers practically everything that has been written on any of the themes discussed.

Professor Baron is not content with confining himself to the past. In an

Epilogue, beautifully written, he discusses the present crisis in which both Jews and Judaism find themselves, and gives us a searching analysis of the methods and measures adopted to meet it.

Because of the novel approach of this work, we cannot expect the author to be as objective in his treatment, as he who merely presents a recital of facts can be. Because he gives us the philosophy behind the facts, he is bound to be subjective in much that he says. Some may disagree with his conclusions, others may find fault with some of his premises; all, however, must agree that Professor Baron displays great erudition, vast scholarship, and a fine and keen understanding of the economic and social forces that have helped to mould the lives of our people in the past and in our day.

Here is a work that should be read and studied by every intelligent Jew. It is a history that should find a place in the library of every home where Jewish knowledge is appreciated and where Jewish culture is something more than an empty phrase.

THE Borough of Brooklyn embraces to-day the largest Jewish community of any city in the world. The most authoritative estimates give the Jewish population of Brooklyn as close to 900,000. It is interesting to study how this community grew from the humblest beginnings to its present pro-

portions. It is only about a century ago that the first semblance of Jewish community life appeared in Brooklyn with the organization of the first *Minyan*.

Mr. Samuel P. Abelow, a well-known figure in the educational field of our city, has done well to trace the history of the Jews in Brooklyn from those early beginnings to this very day. In his "History of Brooklyn Jewry," recently published, he tells the interesting story of how these pioneers settled on this side of the East River and struggled to develop their Jewish life and to perpetuate their Jewish ideals. It is a romantic story, and will interest all who have followed Jewish communal activities in this borough. This reviewer would have preferred to have had Mr. Abelow give us more of the early scenes. Jewish names are to be found in the activities of the earliest settlements on Long Island. We should have liked to read more about these pioneers, who lived here so long before there was any semblance of organized Jewish life.

But Mr. Abelow's work is a good beginning in this field, and is exceptionally fine in its description of the Jewish communal life as it has developed to this day. All who are desirous of studying the growth and development of the religious, educational and charitable organizations in Brooklyn will find this book not only helpful but very interesting.

SOCIAL JUSTICE AND THE RABBINICAL ASSEMBLY

(The following statement is a pronouncement of the social, political and economic views of the Rabbinical Assembly of America, the national organization of the conservative rabbinate, as formulated by its Social Justice Committee. The committee is making a practice of issuing semi-annual "comments" of this nature.—Editor)

THE bulk of laws dealing with social and economic issues adopted by Congress in recent years still represents an inchoate and often in-

consistent body of legislation that has been growing up piece-meal, often in response to political and other extraneous considerations. Nevertheless, we recognize the "New Deal" as a practical attempt to bring about orderly social change and thus demonstrate that democracy is capable of serving the needs of an evolving social order without recourse to the violence of dictatorship. We, therefore, applaud the general spirit of the New

(Continued on Page 22)

PROFESSOR MAMLOCK

by FREIDRICH WOLFE

*The Story of the Noted Play Produced by the Federal Theatre
And Current at Daly's Theatre*

Fictionized by JOSEPH KAYE

PROFESSOR Mamlock, chief of the Surgical Clinic, looked at the list that Dr. Hellpach had handed him. As a war veteran, as one who had fought with Hindenburg, and had been made lame by British shellfire, he, a non-Aryan, had been exempted from dismissal. But Dr. Hirsch and four of his orderlies had to go.

This order came to Professor Mamlock after a period of change which he and his family had lived through as though in a nightmare.

Long established in Berlin as a surgeon, founder of a famous clinic, he had never dreamt that his Jewish birth would ever mean more than a record in the municipal archives. He was even married to a gentile woman. But National Socialism had come and he suddenly found himself an outcast. He was driven from his clinic, and when, in blind indignation, he fought against this action, he was bodily thrown out, beaten, and sent into the streets with an insulting placard hung on his chest.

He, Professor Mamlock!

But relief seemed to come. Through the intercession of such old friends as Dr. Werner Seidel, the editor-in-chief of the "Neue Taggeblatt," he had been restored to his clinic, though under the brutal supervision of his former assistant, Dr. Hellpach, the Commissioner of Hospitals.

Professor Mamlock, however, now lost all reckoning of the future. When he learned the fate of his associates, and saw that he could not save them, he took his pen and wrote in an additional line on the document dismissing his Jewish staff which Dr. Hellpach had handed him with vindictive satisfaction.

The Commissar read the line and grew white.

"This is a provocation against the government," he said.

Dr. Seidel, who was in the clinic, and who had been watching this proceeding apprehensively, approached with the query, "What's the matter?" and Dr. Carlsen, Professor Mamlock's assistant, and an Aryan too, also tried to prevent the storm he felt coming. "Gentlemen," he exclaimed, "I believe our nerves . . ."

"Nerves?" Dr. Hellpach exploded. "Nerves? See for yourself!"

He thrust the list at him. Seidel peered at it. Then he cried to Profes-

sor Mamlock: "You've put yourself on the list!"

It was true. Professor Mamlock had added his name to those who were to go.

Even Dr. Hirsch, the physician slated for removal, could not help the protest: "You're declining the government's offer?"

"Mr. Mamlock," said Dr. Hellpach icily, "considers it correct, demonstratively to reject the cooperation the government of national reconstruction expects from him. In this, Mr. Mamlock is plainly sabotaging the government's decree."

"Who's sabotaging?" replied the professor. "I demand neither more nor less than the justice guaranteed us in our constitution . . ."

"The right of the individual," broke in a woman doctor of the clinic, Dr. Inge Ruoff, "is a drop in the ocean compared with the right of the nation . . ."

Dr. Inge was a member of the Nazi party, a passionate young woman who had joined Dr. Hellpach in opposing him.

Professor Mamlock took up her words: "Which is composed of people . . ."

"Of leader and following" added Dr. Inge.

"With millions of heads" the professor continued.

"With one heart to obey his command" Dr. Inge concluded.

"That one never doubts?" queried the professor.

"There is no doubt." Dr. Inge told him. "Democracy's time is over."

Professor Mamlock looked at her steadily. "The time will never be over," he said, "for a man to have his own thoughts, his own doubts, his own faith. There's no structure made of a single stone, and there's no state that's not made up of people, of heads, of hearts! The idea of justice, humanity, spiritual freedom, spiritual courage, are the parts of the scaffolding that bond us like connecting arches and cross-beams in a large building! If this inner scaffolding is lacking, the windows and doors will be lacking too, and those inside must

choke as if in a vault, or accustom themselves to prisons, casemates, and fortresses!"

"Perhaps they *must* do that today!" retorted Dr. Inge.

"They *must* have to do *never*," declared the professor, "do you hear! Do you understand? Never! How can you, a young woman, talk that way! Inconceivable! Casemates, fortresses, that is, walls, walls, barbed wire, light from loopholes, musty light, the light of dusk; who must endure this, who wants to; just ask all those standing around us, look around you a bit these people, each one an individual needing *his* thoughts, *his* opinions, *his* doubts, his speech, his opportunity to talk and write as a bird needs air, as a fish, water" He gripped Seidel. "Speak for yourself, could you go on living without your opinions, your say your observations, your articles, your newspaper?"

"Out of the question," Seidel replied. "But why do you torment yourself about it?"

"You really shouldn't fence with shadows," Dr. Carlsen cautioned him.

"Especially when the government has generously — —" reminded Dr. Hirsch.

"The government of national rebirth doesn't need your praise, Mr. Hirsch," said Dr. Hellpach angrily. "The national government can do without idle chatter and approbation; it demands obedience! Mr. Mamlock, I ask you once again: do you still refuse to recognize the war veterans' clause?"

"I refuse to recognize?" repeated Professor Mamlock. "Herr Commissar, you know well enough this clause is a *may* regulation, not a *must*. No word in this clause demands that I accept this gift of the government." He drew a step nearer to the official, erstwhile his colleague, and continued very earnestly: "Herr Commissar! The government can set great masses of people in motion, arrange them and command them, but it cannot command people to think a certain way! It can't see what's under the uniform! The government's authority is obtain-

(Continued on Next Page)

ed from the majority of the people. It can demand obedience, but not the betrayal of one's own beliefs. Mental compulsion, Herr Commissar, breeds serfs, cowards, stool-pigeons, renegades."

"'Renegades,' you say?" the words came quickly from Dr. Hellpach.

"Yes."

"So then," Dr. Hellpach seized on the phrase, "the necessary compulsion that the government exercises, the mental discipline, breeds cowards, stool-pigeons, and renegades?"

"I forbid such a distortion," Professor Mamlock cried indignantly.

"It's not for you to forbid," Dr. Hellpach told him coldly. "Now it's only a question of evidence..."

"But this is impossible!" exclaimed Dr. Seidel.

"Surely," said Dr. Carlsen, "not because of a single word . . ."

"You identify yourselves with Mr. Mamlock," said Dr. Hellpach. "Very interesting. Gentlemen, permit me to ask: did Mr. Mamlock speak of cowards and renegades in connection with the government decree? Yes or no?"

"Frankly speaking," said Dr. Carlsen, "I don't take it that way . . ."

"After all," agreed Seidel, "words fall when one's excited, without weighing them carefully."

"I don't know whether Mr. Mamlock wants to have his words weighed differently, or to stand by his words."

"Always," the professor assured him.

"Does Mr. Mamlock still believe that the government's Aryan paragraph exercises 'constraint of conscience'?"

"Yes," replied Professor Mamlock.

"Furthermore, did Mr. Mamlock maintain that constraint of conscience breeds cowards and stool-pigeons, or perhaps he can no longer recall having said it?"

"I remember very accurately," firmly said the professor.

"Gentlemen—" Dr. Hellpach turned to the others, "you've plainly heard Mr. Mamlock's statement, which he now corroborates."

He called in the sentry and asked for pen and paper. Then he sat down at a white enamel hospital table and wrote rapidly.

"Gentlemen," he said, when he had finished, "I request your signatures to this record!" He handed the pen to Dr. Carlsen.

Dr. Carlsen took the pen and lifted the note. Hesitatingly he read:

"We therefore declare that Professor Mamlock, through inflammatory speeches against the government's decree has directly endangered the peace and order of this hospital. His provocative position has a demoralizing effect on the patients and on the staff. We refuse, therefore, to work under Professor Mamlock. We must sign this?"

Dr. Hellpach looked him straight in the eye. "You 'mustn't' do anything. You may also refuse to sign, and express your solidarity with Mr. Mamlock."

Dr. Carlsen lowered his head. "I ask permission to strike out the last sentence at least."

"It's just the last sentence that's important, just that! It makes clear your position—the creed of the healthy and constructive forces of our people, as against that of the alien, treasonable elements. You too must make your choice: for that treasonable, destructive, Asiatic mentality which seeks to sabotage the government decrees through intellectual subterfuges, or for a new national feeling of purity, cleanliness, truthfulness, and loyalty."

"Anyone can put his signature to these last words," said Seidel, relieved.

Dr. Carlsen poised the pen over the statement. He spoke to Professor Mamlock without looking at him: "You'll understand, Professor . . ."

"Besides, Hans," said Seidel, "the decision isn't directed against you personally . . ."

Dr. Carlsen quickly signed and gave the pen to Seidel. Seidel drew back. "Thank you, I don't belong to the clinic."

"Still, as a witness to the scene—" prompted Dr. Hellpach.

Seidel took the pen. He paused, in helpless indecision.

"Read what you're signing, Werner," Professor Mamlock warned. "Read it."

Seidel looked at the paper. "Don't be dogmatic, Hans," he muttered. "You can't run your head through a stone wall. You can't go against such an overwhelming majority. Don't you see, Hans?" He was silent a moment and added: "And when all's said and done there's still one's responsibility to one's family, to over a hundred workers, to subscribers, to public opinion . . ." he was speaking with his newspaper in mind.

"And your responsibility to truth,

Werner?" asked the professor. "And to justice, to science?"

Dr. Hirsch spoke anxiously: "If you continue talking this way, Professor . . ."

"What?" Professor Mamlock exclaimed passionately. "You tremble? You don't want to fight? you think you can sneak through the enemy's lines weak-kneed, one can evade the fight? You delude yourselves! If you sign this record you sign your own doom! The enemy forges new weapons out of your cowardice! Because there's no greater crime than unwillingness to fight when one must fight! Don't throw yourselves away without a fight, I beg of you!"

"Quiet, Hans," Seidel almost whispered, in fear, "you're only justifying your opponents."

Dr. Hirsch added: "You're not only endangering yourself, but all of us through such Bolshevik talk."

"Danger, danger!" Professor Mamlock cried. "You cowards! You'll all be trampled under with your cowardice, trampled under, and rightly so! Out of my sight! Sign you cowards, sign . . . sign your doom!"

They signed, all of them, until it was the turn of Dr. Inge. She had been standing by quietly, observing the actions of the others. "Thank you," she said as Dr. Hellpach held out the pen to her. "I won't sign."

Dr. Hellpach stared at her. "You won't sign?"

"No."

"Are you a party comrade? Do you still belong to the movement?"

"If your attitude is the party's attitude, no."

There was a dead silence, through which the voice of Hellpach was heard saying: "Infected by him?" He pointed to the professor.

"Enlightened by you, Herr Commissar," Dr. Inge answered. "Yes, Herr Commissar, the party was everything to me too, this proud, strong movement, with its ideals, its struggles, its aims—everything. Purity, courage, truthfulness, comradeship. Yes, we wanted to clean out the cowards, the profiteers, the cringing bullies. A new, truth-loving race was to be created . . . we wanted to set up a concept of the warrior, the fighter, the knight, the soldier."

"That won't be lacking," said Dr. Hellpach severely.

(Continued on Page 22)

JEWISH NEWS IN REVIEW

By LESTER LYONS

THE anti-Semitic utterances which have recently appeared with alarming frequency in the press in Italy may perhaps be part of a studied effort to win over the Arabs to the side of the Italian government in opposition to the British. Reprints of such utterances are being circulated among the Arabs, and radio broadcasts in Arabic are emanating from Italy. Among the propaganda furnished by an Italian news agency to the Arab press is a quotation from a leading Italian newspaper that "Zionism is an instrument of British domination in the Eastern Mediterranean, is a challenge to the Arabs and Islam, with whom Italy, especially after the conquest of Abyssinia and the deliverance of Ethiopian Moslems from the yoke of the Negus, is on cordial terms."

The Arabs are exploiting Italian efforts to court their favor and seem to be avowing friendship to Mussolini in order to obtain concessions from Great Britain. They believe that their avowed friendship for the Italian government has induced the British government to authorize merely 770 Jewish immigration labor certificates although the Jewish Agency had asked for over 10,000.

» »

The miserable situation of the Jews in Poland, attributable in large part to the Polish government's systematic anti-Semitic policy, has been progressively arousing considerable resentment among Gentile leaders. In a statement signed by 86 prominent Christian leaders, the Polish government was urged to cease its present policies toward the Jews and to restore their democratic rights. Asserting that the Polish Jews "are among the most loyal and patriotic citizens of the country, whose contributions to Polish independence and Polish culture has been important and second to none," the statement charges that "the present leaders of the Polish government, with the memory of their own oppression still before them, have returned to the barbarism of the Middle Ages in respect to their Jewish population."

This statement predicts that "the policies pursued by the present authorities in Poland spell not only the doom of the Jews but will destroy the place of the Polish Republic in the circle of civilized nations." Appeal is made "to the democratic forces in

Poland to unite their strength to repudiate the Aryan paragraph and to defend with all the force at their disposal the principles of democracy." The Polish government is also urged to redeem its pledges in the peace treaties and in the Polish constitution to grant equality to minority groups and to end oppression.

» »

The support which Jews in foreign countries have received in their anti-Nazi boycott campaign is keenly pricking the German government. This, as well as other influences which the Jews are supposed to wield, is advanced by Nazi leaders as a reason for the waging of a persistent and insidious campaign abroad by the Nazis against the Jews. Major-General Friedrich Haselmayr, member of the Experts' Advisory Council of the Reich Institute for the History of New Germany, has declared, in an article entitled "Germany's Defensive Fight against Jewry," that the task of the Institute's Jewish Investigation Department is "to produce new spiritual weapons from the arsenal of history for the defensive fight against Jewry." "The political task," he said, "is to use these weapons subtly at home and abroad. Thus, the German people, and also people abroad, have every cause to follow the work of the Jewish Investigation Department with particular interest." The hostile reception abroad to the Nazi anti-Jewish policy is laid by him to "Jewish influence, which guides foreign policy nearly everywhere." "If the German export trade finds such great difficulties in its way," he says, "the main responsibility belongs to Jewish economic power."

» »

It is not generally known that a number of important advanced laws of the present day find their counterpart in the ancient Babylonian Talmud. Speaking at the Institute of Post-Biblical Jewish Literature, sponsored by the Jewish Theological Seminary of America as part of its semi-centennial celebration, Dr. Louis Ginzberg, professor of Talmud in the seminary, declared that "Of paramount importance in the Babylonian Talmud's labor laws is the right to strike."

This right, however, was confined to unskilled labor. A code of fair competition and curbs on speculations also existed then as well as a liberal and highly developed code of marriage law.

» »

As a result of propaganda spread by Nazi agents in Algeria against the Jews and French a commission was appointed by the French government to investigate conditions there. Among other things, these agents had urged the Moslems "to throw all the Jews in Algeria into the sea." Upon the termination of its investigation the commission reported to the French cabinet, and it is expected that the government will officially deal with the situation.

» »

Apropos of the suggestions which have been made that the World's Fair, to be held in New York in 1939, should contain an exhibit or section devoted to the achievements of the Jewish people in this country, it may be noted that the present Paris International Exhibition has a Palestinian pavilion. In this pavilion the art and handicraft of the Jews in Palestine are displayed. It also depicts scenes of Palestinian life.

» »

The ban in Germany on the B'nai Brith has been followed in Roumania. On order of the Ministry of the Interior, the police prohibited all the activities of the lodge in Czernowitz, the capital of the province of Bukovina.

The promotion of the Roumanian "ethnical element" to the prejudice of all national minorities including the Jews seems to be an important objective of the government as well as of Roumanian professional groups. M. Pope, Minister of Commerce and Industry, has declared that the government is determined to give "ethnic" Roumanians priority in employment; and the Federation of Roumanian Free Professional Associations, which includes all the official trade unions of Roumanian professional men, such as doctors, lawyers, professors, artists and teachers, has adopted a proposal

(Continued on page 20)

Survey of the

Selections of Fact and Comment
from Leading Publications

TIME FOR SELF CRITICISM

Editorial in "World Jewry" and Reprinted in "Current History"

THE great difficulty with us Jews is, that in consequence of a long history of persecution, we have become hyper-sensitive to criticism and have come to look upon criticism of the Jews and anti-Semitism as one and the same thing.

This is perhaps a natural result of centuries of persecution, but the inevitability of the psychological reaction does not justify such a conclusion. Criticism is not the same as hatred and critics are not enemies. The greatest friends of a people are not those who praise but those who honestly find fault. A people without criticism is either a dictatorship or a community so deeply imbedded in smug self-satisfaction as to be on the same road to decadence.

It has been our misfortune that, because of the centuries of persecution to which we have been subjected, we have often been spared the criticism which every healthy people needs so badly.

The pathos of our position has led some of the more generous minds in the non-Jewish world to overlook our shortcomings and concentrate on our virtues.

This has gone on for so long that we have come to expect all our non-Jewish friends forever to sing our praises, or at least to justify our shortcomings.

The harm done by this attitude is great and manifold. One interesting aspect of it has been disclosed by Mr. Wells himself. In one of his replies to his Jewish critics recently, he said, "The Gentile writer, who wishes to escape from the systematic hostility and detraction of a large and influential section in the literary world, is urged to exaggerated and exasperating suppressions—until he loses patience and explodes."

If we Jews were wise, we should encourage such "explosions," painful as they may be, for, as any psychologist will testify, they are at their worst better than the suppressions which cause them.

Better still, of course, would it be if we could do away entirely with the sycophancy and dishonesty which

cause these suppressions. Our morbid search for "Anti-Semitism" and intolerance of criticism are, undoubtedly, the causes of much of the feeling against us.

But this does not exhaust all the harm done by this false attitude. A worse result is the effect which it has done on our own selves. We have so long dismissed criticism as anti-Semitism that a good many of us have actually come to believe that there is nothing which can be said against us.

Our apologists have for so long pictured us as a nation of Christs, Spinozas, and Einsteins that some of us have actually come to believe that we are a people of genius and are shocked at the mere suggestion that there may be some sort of case against us. By a process of faulty reasoning, some of us have reached a conclusion that since our persecutors are abysmally wrong, we are necessarily entirely right.

But this is not only bad logic, it is also not in conformity with the truth. The fact that the Nazis are brutes who have lost every image of God, does not make angels of us. As we all know, we have our share of the scum of the earth; our economy is frightfully faulty, and our psychology is the most morbid in the world. Vacillating as we do between adherence to a most rigid tribalism and a desire for slavish assimilation, we have largely become super-sensitive neurotics weighed down with complexes of inferiority and pride, which cannot but be disliked by every healthy person.

We have not traversed the valley of persecution and suffering for centuries without collecting some of the dust of the road. Persecution degrades and humiliates a people and makes it unlikeable even if every one of its faults can be easily explained by its suffering.

DIFFICULTIES IN THE WAY OF PROSELYTIZING JEWS

By Hans Kosmala in the "International Review of Missions"

THE first call which summoned all Hebrew Christians to close their ranks and to form a unit within the universal Christian Church

Brooklyn Jewish Center Review

Revealing the Contemporary Jewish Scene

World's Magazines

came in 1907 from America, when Mark Levy, 'a son of Israel's priestly line,' made an appeal to all branches of the Christian Church for the re-establishment of its original Hebrew branch. A number of bishops replied with lofty words and all the churches seemed inclined to promote the growth of the idea, but Hebrew Christendom failed to respond. Two years later, Philip Cohen, a missionary of the Dutch Reformed Church, published his famous pamphlet, *The Hebrew Christian and his National Continuity*, in which he endeavored to explain why Hebrew Christians should organize in some independent corporation, where they could live as believers in Christ whilst preserving their Jewish customs and rites. But the most important side of that problem, by what ways and means the great idea could be accomplished, was not mentioned. The author only suggested that a conference or a special committee 'could easily form a realizable project.' The great bulk of Hebrew Christians, however, were far from feeling the need which was so eloquently demonstrated by Mr. Cohen. One of the most ardent and conservative advocates of the Hebrew Christian Church was Hayim Yedidah Lucky, who demanded that even the ordinances of the Talmud and its commentaries should be observed by Hebrew Christians because this is our Lord's command (John v, 39).

The foundation of a Hebrew Christian Church has since been advocated by many Jews who have come to believe in Christ, but the diversity of their projects is as great as their numbers. One desires a world-wide national Hebrew Christian Church, another prefers the formation of individual Hebrew Christian congregations within the Catholic Church; one is determined to retain all rabbinical regulations and ancient Jewish usages such as circumcision, the observance of the Sabbath, Yom Kippur (Day of Atonement) Passover and so on; another, more liberal confines himself to a small selection of Jewish rites; one esteems a liturgy in the Hebrew language indispensable for the Hebrew Christian service, another considers the introduction of the Hebrew language immaterial and unnecessary.

Regarding the organization of the new church there is no proposition which is not opposed to another, irrespective of the many theological controversies. The great variety of forms in which the idea has crystallized and the stubbornness with which some Hebrew Christians defend their own projects make the realization of the idea in one specified form, to be binding on all, almost impossible. Every endeavour along that line, although usually beginning amidst enthusiasm and great optimism, has so far been shipwrecked.

THE JEWISH ARABS OF GALILEE

*Correspondence to
"Great Britain and the
East"*

In the hills of Upper Galilee, half-way between Safad and Acco, on an almost straight line across the map, lies a village called Albakia by the Arabs and Pekiin by the Jews.

It is set in a fertile region where the soil is rich and springs flow abundantly all the year around. On all sides are vineyards, plantations of olive, fig and carob; fields of grain and gardens planted with vegetables. Plain and hillsides are well cultivated, according to Arab standards.

Pekiin might be taken for almost any other Arab settlement of the better type save for one fact—that in its gates there is a small Jewish community of 60 persons among about four hundred Druses and Christian Arabs, a community with a firm oral tradition that its ancestors did not leave Palestine after the Jewish commonwealth was destroyed by the Romans in 70 A. D. or at any other time.

These Jews are often referred to in Palestine as "Jewish Arabs" or "Arab Jews." Both terms are misnomers, although there is much reason for using them. These people are Jews, self-recognized and recognisable as Jews beyond doubt, but they are thoroughly Arabised. They are peasants like their neighbors, live in the same hovels, speak the same guttural village Arabic, eat the same food, wear the same clothing, believe in the same legends. After that come the differences, which are twofold: namely, religion and race.

Without attempting an ethnological analysis and much as they appear to resemble Arabs at first glance, the cast of their features and the expression in their eyes are markedly non-Arabic. Tradition in these remote,

stationary districts has almost the force of history. They claim that the great political catastrophe which sent the majority of the Jewish people into exile for two thousand years passed over the heads of their ancestors.

This is not improbable. This part of Galilee, "the Land of Asher," was always off the beaten track of caravans and armies. To this day Pekiin can be reached only on donkey back over a stony path at a distance of over two hours from the nearest high road. The peasant is the last to leave his farm in times of crisis. Pekiin and the numerous Jewish farm villages which are known to have existed in that region remained untouched, and so continue in peace.

Whatever be the genealogy of this remnant of ancient Palestine, there seems to be no doubt of the historic continuity of the settlement, which is referred to in the Talmud under the name of "Tekoa," and then reappears after more than a thousand years in the narrative of an early sixteenth century traveller. From that time travellers repeatedly visited the village and noted it in their records.

The Pekiin Jews observe the Sabbath strictly as well as other festivals. They read the sacred "Torah" and their prayers in Hebrew, have a synagogue whose tradition connects them with the Beth Hamidrash (House of Torah) of Rabbi Simon bar Jochai and a tomb ascribed to Rabbi Joshua bar Hananya, and observe the Jewish dietary laws.

Until the present generation Arabic was the spoken language of the people. Hebrew having been preserved as the tongue of prayer only. To-day the children speak Hebrew like all other Jewish school-children in Palestine, thanks to the Hebrew school which has been founded in their midst. The elders have also picked up a working knowledge of the language through contact with the new Jewish settlements in the Galilee area. The vernacular, however, remains Arabic.

Despite the fertility of the region and their hereditary skill in agriculture, the Jews of Pekiin are poor. They are landless peasants. The combined holdings of the community amount to no more than twenty acres. Most families have a half acre, out of which it is manifestly impossible to draw a living. They have no farm animals to work the bits of land they do own. They have no cows, oxen, donkeys or sheep. Most of them hire

themselves out to Arab farmers and in the new Jewish villages.

THE POPES AND THE JEWS

*By Cecil Roth in the
"Church Quarterly Re-
view"*

This article was originally written for a German-Jewish encyclopaedia, the concluding volumes of which are unlikely to appear under present circumstances.

THE role of the Popes in Jewish history was threefold. Firstly, as the heads of the Catholic Church; secondly, as temporal rulers of considerable territories, in Italy and Southern France; and thirdly, in their purely personal capacity. The official policy of the Catholic Church towards the Jew was one of tolerance, however narrow the interpretation. The preservation of this particular unbeliever (if in ignominy) provided in Christian eyes standing testimony to the truth of Scripture and the punishment of guilt: and, though his ultimate conversion was taken as axiomatic, this was to be secured by peaceful means. But, though he was to be tolerated, he was not to be encouraged by being given any advantage over the faithful. He was to be kept in strict segregation, lest he should contaminate Christian orthodoxy through his disbelief; and he should be rigidly excluded from positions through which he might exercise authority over true believers. This was the official policy of the Church; and, until comparatively recent times, it was departed from far more frequently on the side of leniency than otherwise.

Though the Popes, as mouthpieces of the Church, were largely responsible for the discriminatory legislation against the Jew which stained the latter Middle Ages, they were never, or seldom, guilty of actual persecution, such as was indulged in by over-zealous subordinates or secular rulers. The grosser libels and attacks upon the Jewish people were consistently discouraged, or even prohibited, by the Papacy, excepting in a few exceptional cases when a tardy and unwilling acquiescence was forced out of it by popular action. Thus the Ritual Murder Libel, which obtained credence in almost every country in Europe, was repeatedly condemned by the head of the Catholic Church, while the so-called "martyrs" received the official sanction only in one or two

ex post facto instances. While the rulers of the Christian world, from the thirteenth century onwards, were vying with one another in expelling the Jews, they found a refuge in the Papal dominions. It is significant that, under the Papal aegis, the community of Rome (alone probably in the whole of Europe) was enabled to continue its existence undisturbed from classical times down to the present day. Similarly, the only part of France where the historic communities of the middle ages were able to continue their settlement unbroken, notwithstanding the repeated fourteenth-century expulsions, was in the Papal possessions of Avignon and the Comtat Venaissin.

Even the discriminatory official policy of the Church remained, generally speaking, an ideal, which the Popes themselves were the first to overlook. It became a standard of practice only at moments of general reaction—in the twelfth century, under the menace of the Albigensians; in the fifteenth, in consequence of the Hussite movement: and, more permanently, in the sixteenth, in the wake of the Reformation. In the intervals, the Popes themselves set the example of neglecting the canonical restrictions upon the Jews, employing them as their agents and physicians, allowing them an almost unqualified measure of freedom, and even permitting the baptized to revert to Judaism unmolested. Thus it was only during the three centuries before the fall of the temporal power that the Canonical restrictions were at all consistently observed even in Rome itself.

It is only in the succeeding period that the Papacy arrived at the full extent of its power: largely as a result of the interregnum during the wars at the close of the sixth century, which left it supreme at Rome. The creator of the Papacy in the modern sense was Gregory the Great (590-604), who formulated the policy towards the Jews which was followed with few intermissions throughout the Middle Ages. In his sermons, he complained bitterly against the obduracy and the stony hearts of the unbelievers, and he took care that all the canonical restrictions against them should be rigorously enforced. At the same time, he insisted that they should be shown strict justice, and protected them consistently in cases of persecution. In consequence, he was frequently appealed to on matters

connected with this from all over Italy—especially in relation to the communities of Sicily, in which the Church was at that time greatly interested by reason of its vast estates—relics of the old *latefundia*. Thus, on the one hand, he repeatedly urged the Bishops to keep close watch against any infringement of the Canon Law: forbade the Jews to purchase sacred vessels: proceeded rigorously against any endeavour or suspicion of proselytisation on their part: and saw to it that they should not continue to hold baptised slaves either in person or even in the names of their apostate children (thus, incidentally, contributing largely to the breaking of the Jewish monopoly in the slave-trade which had existed in the early part of the Dark Ages). On the other hand, he was always open to receiving appeals from Jews and protected them in case of need:—forbidding forced baptisms: safeguarding their freedom of worship: and, while prohibiting the building of new synagogues, seeing that they were left in undisturbed enjoyment of the old. Appeals sent to him on such questions from places as far distant as Terracina, Cagliari, and Palermo were all answered favourably. The policy of Gregory the Great may be summed up in a single passage in one of his letters (*Epistolae*, ed. Migne, viii. 25) "Just as the Jews in their communities may not be allowed any liberties beyond the measure allotted to them by law, so, on the other hand, they must suffer no infringement of their rights." In both its favourable and its unfavorable aspects, this set the example for the Papal, and, generally, for the ecclesiastical policy in its main lines down to modern times.

In the obscure and troubled period which followed, the Popes occupied themselves little with the Jews, as far as our knowledge goes. Stephen III (768-772) protested against the privileged position of those of Narbonne, who were allowed to possess landed property and mingled with their Christian neighbours on terms of familiarity. Nicholas I (858-866), in an obscure letter to the Bishop of Orta, prohibited the wearing of "Jewish garments" as vestments. Leo VII (937-9) departed from the tolerant precedent set by his predecessors, authorising the Archbishop of Mayence to give the Jews of his diocese the alternative of expulsion or apostasy. In the persecutions which took place throughout Europe at the beginning

of the eleventh century in consequence of a report that the Jews had persuaded the Moslems to destroy the Church of the Holy Sepulchre at Jerusalem, the Pope took, so far as is known, no part: though a forged document of great antiquity is ascribed in this connection to Sergius IV (1009-1011). According to a Hebrew account, however, the Jews appealed to the Pope at this juncture and received the protection they craved (*Ozar Tob*, iv. 46-7). There is an obscure report of a persecution which the Jews of Rome suffered at the hands of Benedict VII (1012-1024) in 1021 on the grounds of an alleged blasphemy which, it was said, had caused the destructive earthquake and cyclone at Easter tide in that year.

In the course of the Investiture struggle, the Popes endeavoured to discredit the Emperors on the grounds that they favoured the Jews. Gregory VII in 1078 renewed the canonical laws against investing them with positions of trust, aiming in particular against their employment as tax-farmers or mint-masters: a prohibitions which he renewed in a brief of 1080 to Alfonso VI of Castile. The outrages perpetrated by the Crusaders from 1096 onwards met with no approval from the Holy See. As early as 1063, Alexander II (1061-1073) had specifically admonished the Christian reinforcements on their road to Spain not to molest the Jews: though Urban II (1088-1098) declaimed against the action of the Emperor Henry IV in permitting those who had sought refuge in baptism to return to their old faith. On the other hand, Calixtus II (1119-1124) issued in 1120 a protective Bull *Sicut Judacis non*, in which he strongly condemned all forms of persecution, especially forced baptism, in unqualified terms. This became the Great Charter of Jewish Liberties throughout Europe in after years. Time after time it was repeated by succeeding Popes: and, by the middle of the fifteenth century, it had been confirmed at least fourteen times in all. In the course of the period of internecine strife which followed the Investiture disputes, Anacletus II (Pietro Pierleoni), who was of immediate Jewish extraction, became Anti-Pope: and, in spite of the opposition of the majority of Europe, he was able to maintain himself in Rome from 1130 to 1138. This curious episode is no doubt to be connected with the mediaeval legend of the Jewish Pope, Andreas or Elchanan.

GERMANY ON BLUM

*By Baron Paul Forster
in "Danubian Review"*

NOTHING is settled which is not rightly settled, once said Lincoln and nothing can be settled in Europe, or in fact in the world, so long as we endeavour to cure the evil by superficial medicines which might be useful to make the visible signs of the disease fade away for the moment, but do not tackle the evil at its root and eradicate it once for all.

It is said, both as regards economics and politics, that there must necessarily be a return of confidence before any real progress can be made. This is true, but why should one group of powers be distrusted when all they ask for is equal treatment and equal chances in the fight for existence. It is clearly wrong to mistrust those who simply, in plain and unmistakable words demand equality at a time when others continue in the spirit of 1919. It has always been for victors to tender a friendly hand to the defeated.

Monsieur Blum has made yet another pacifist speech on the 24th inst—but this again was so characteristically surrounded by safety valves that it is hardly probable that Herr Hitler will be able to go further than he has done before offering all possible guarantees to France on the question of the Franco-German border and that of peaceful co-operation between the two countries.

Germany has, besides, already guaranteed the integrity of Belgium. And Belgium seems to be satisfied with these guarantees and, if we are not mistaken, wishes to carry on an independent foreign policy of her own. To all appearances Belgium is not yet convinced that the recent French foreign policy can increase her own security but she seems to fear that she may become entangled in a French adventure.

This consideration leads to that of another slogan which, it is to be hoped, is but a dream of the past, that of collective security.

As it was advocated by its supporters it had the appearance of being of an innocent nature but in fact it was nothing less than a means of maintaining the *status quo* as against evolution. The idea was rendered the more pernicious by reason of the Franco-Russian alliance which is greatly responsible for what is considered to be a danger in England,

that of the splitting of Europe into two camps, that of Fascist and Anti-fascist.

Collective security is an utopian dream or a mask for which it must necessarily be so long as it is based upon the *status quo*. No sane politician can expect any collective security pact to be of lasting value as long as it is based upon two sets of powers: saturated ones on the one hand and dissatisfied ones on the other.

JEWISH URBAN AND RURAL DEVELOPMENT IN PALESTINE

By E. I. Foote, in "Great Britain and the East"

THE two best examples of Jewish development in Palestine are, from an urban point of view, Tel-Aviv, and from an agricultural point of view the Valley of Jezreel. Both show the quality of the Jews, which perhaps was unexpected, and both tend to show what the Jew is capable of if allowed enough scope.

Jerusalem we can eliminate as being too official, too cosmopolitan, and too old, to allow the Jews a free hand in its development, although they have erected many fine buildings and it is their cultural centre inasmuch as the Hebrew University is situated there. But the atmosphere has changed from cultural (perhaps it would be correct to say that the idea of a cultural home was only an embryonic principle which never materialised) to definite political Zionism, and the heart of this movement is where the Jews have got their own hundred per cent Jewish City.

Imagine a town which has nothing of tradition, or old buildings—almost no old men. Something “brand” new. The architecture is not only modern, but is also of the modern type of German architecture—straight lines and right angles. The foundation of the City is sand. And the development has reached such a frenzied pitch, with land values increasing accordingly, that factories once built on the outskirts of the town have found themselves engulfed, so that it pays to sell, tearing down the factory and re-building it further out. Orange groves—so recently planted that they never have borne fruit—are ripped out to allow for the encroaching town. The speed and the work involved are tremendous.

Streets on the borders of the town are still sand, although modern blocks

of flat flank their sides—but there will be time to pave later, more flats, more houses more offices, more shops are in demand, and like mushrooms, they spring up—not wildly and in confusion, but under a definite town planning scheme.

Within this booming town private enterprise is bound to creep in, but it is kept at its lowest ebb. The Jew realises that quick money breeds laziness, and what the Jews must have in Palestine is workmen—no passengers. That a factory should make a large profit because residential areas have sprung up around it harms no one man. The factory is erected—more labour—shareholders gain in dividends or bonus—more purchasing possibilities to the people—capital divided into many small units, spread so that many gain but none too much.

But the Jew workman who leases his house or flat is not allowed to sell his plot at these soaring values; that is a condition of his lease. His house is for his family and himself to dwell in, but the Jewish organisation which owns the land and its twin brother that lends the money to buy the land controls labour and most Jewish enterprise and development; it also holds certain rights over that land or house or flat, and speculation is barred. It is deemed unfair, besides a deterrent to work, if a man suddenly finds his house or plot worth ten times the amount he gave for it, because development spreads in a certain direction while his friends in some other quarter have not gained a penny.

FROM the wild development of Tel-Aviv we come to the calmer but even more spectacular work in the rural areas. This area in 1921 was a foul malarial swamp, unhealthy to a devastating degree, and considered worthless. At the cost of untold hardships and many lives, the Jews drained that land—malaria is almost stamped out—and made it into some of the most fertile mixed farming land in Palestine.

This land is *Keren Kayemeth* land and therefore devoted to the communal and co-operative systems. Naturally in Palestine capitalism has entered the country as well as the town. A Jew, like any other man, likes to start his farm or his business unshackled by—sometimes—annoying terms from the *Keren Kayemeth* or *Keren Hayesod*. He is also naturally permitted

(Continued on Page 21)

BROOKLYN JEWISH CENTER ACTIVITIES

LARGE AUDIENCE ATTENDS GRADUATION EXERCISES OF CENTER HEBREW SCHOOL



1937 GRADUATING CLASS

Left to right, Top Row: E. M. Edelstein, Mrs. J. S. Beder, Benj. Hirsh, M. Halevi. Second Row: Kenneth Amer, Phoebe Honig, Sheldon Atlas, Zelta Daniels, Judah Klein, Rosalind Wolfe, Theodore Newman. Bottom Row: David Bressler, Marcia Koch, Dr. I. H. Levinthal, Doris Levy, Leroy Lowenfeld.

Despite the hot siege which reigned on that day, a large part of our Synagogue was filled with an interested audience to witness the graduation exercises of our afternoon Hebrew School.

An important feature of the program was the presentation of the following prizes to the boys and girls who have distinguished themselves:

The gold medal presented by Mr and Mrs. Hyman Rachmil to the graduate having the best record for proficiency and scholarship — Kenneth Amer.

The Sisterhood of the Center presented a prize to the member who has made the best progress in his studies during the last year—Judah Klein.

The Parent Teachers Association of the Hebrew and Sunday Schools presented a prize to the student in the graduating class who, in the judgment of the teachers, displayed the best character and the most sympathetic attitude towards the school—Leroy Lowenfeld.

The prize by Mrs. Margaret M. Levy, in memory of her beloved brother, Harry J. Moskowitz, to the member of the graduating class in the three-day-a-week division who has the

best record in proficiency of studies—Phoebe Honig.

The following is the program that was carried through at the Graduation Service:

1. Procession—Graduates, alumni, teachers, officers and guests. During procesion, the pupils' choir led by Rev. Kantor will sing a hymn.
2. America—Rev. S. Kantor and Congragation.
3. Opening Prayer—Judah Klein
4. Isaiah—Chapter XI — Sheldon Atlas
5. "The Hebrew Language" (by Solomon Schechter)—Zelta Daniels
6. Selection, "Ethics of the Fathers"—Leroy Lowenfeld
7. "The Jewish Mother" (by Henrietta Szold)—Marcia Koch
8. Vocal Selection—Rev. S. Kantor
9. "The Responsibility of Every Jew" (by C. G. Montefiore)—Rosalind Wolfe
10. "Jerusalem" (poem by J. Fichman)—David Bressler

11. "What Makes A Man A Jew" (by Morris Joseph)—Doris Levy
12. "Im Yesh Eth Nafschecha La-daaith" (poem by Chaim Nachman Bialik)—Theodore Newman
13. "Charity" (by Rabbi Jacob Ben Asher)—Phoebe Honig
14. Musical Selections by "The Oscar Julius Yiddish Art Quartette"
15. Greetings and Award of Prizes
 - a. In behalf of the Center—Mr. Joseph M. Schwartz, President
 - b. Presentation of Gold Medal—Mr. Frank Schaeffer, Chairman Hebrew School Committee
 - c. Sisterhood Prize—Mrs. A. Witty, Pres.
 - d. Parent Teachers Association—Mrs. I. Wiener, President
16. Musical Selection by "The Oscar Julius Yiddish Art Quarteete"
17. Presentation of Graduates—Mr. M. Halevi
18. Award of Diplomas and Blessing—Dr. I. H. Levinthal
19. Valedictory—Kenneth Amer
20. Closing Prayer—Judah Klein
21. Hatikvah

THE MEMBERSHIP COMMITTEE

solicits your cooperation in enrolling new members for the Brooklyn Jewish Center.

The vacation season offers a splendid opportunity to make new friends. Speak to them about the Center, its splendid facilities, the many activities for its members, and urge them to join the membership of the institution.

The office of the Center will gladly cooperate with you in supplying these prospective members with literature concerning our institution.

CENTER ACADEMY COMMENCEMENT EXERCISES



1937 GRADUATING CLASS

Left to right: Joan Klinghoffer, Naomi S. Schur, Barbara J. Lurie, Elinor M. Rosenstein, Gladys A. Fish, Arline M. Bragin, Edith M. Levinthal, Muriel C. Gold.

The graduating exercises of the Center Academy were held on Thursday morning, June 10th, in the auditorium. The processional, in which the entire school participated, the girls carrying peonies, the boys wearing buttonholes of cornflowers was characterized by a quality of quiet dignity and loveliness. Mrs. Sophia Soskin, Principal spoke on "Educating for Social Responsibility"; Rabbi Levinthal in his capacity of Director of Hebrew Education in the Center Academy, spoke earnestly of his deep wish that the graduates might continue their active interest in Jewish affairs; Mr. David Rosenstein, Chairman of the Board of Trustees, discussed the implications in the complex world of today of the unique educational advantages the Academy of

fers. An address on behalf of the parents of Academy pupils was delivered by Hon. Aaron L. Jacoby.

The second half of the program offered two plays, one in Hebrew and one in English, conceived, written and acted by the members of the graduating class. "A Visit to Yemen" was inspired by interest in present day life in Yemen and described the tendency of present day Yemen to retain the simple mode of living and observances of their biblical ancestors. "New Life in a New Land", a play based on immigration, was a direct outgrowth of the Eighth Grade Social Studies, which dealt with the industrial, political and cultural problems of the American people and their relation to other nations.

IMPRESSIVE CONSECRATION SERVICE HELD ON SHEVUOTH

The second Consecration Service in the history of our Center took place on the first day of Shevuoth, Sunday May 16th, and like the one which took place last year made a deep and lasting impression upon the crowded Congregation that filled every seat and the aisles of our Synagogue.

The girls, in rendering the various parts assigned to them, showed a remarkable understanding and appreciation of the significance of the occasion, and testified to the value of the instruction that they received during the year from their teacher, Mrs. Helen Levinthal Sukloff.

The program consisted of the following:

1. Procession—Members of Consecration Class, escorted by Mr. Joseph M. Schwartz, President, Mr. Frank Schaeffer, Chairman Hebrew School Committee.
2. During procession a hymn will be chanted by Rev. Kantor.
3. Opening Prayer—Zelta Daniels
4. Hymn—"With Sacred Joy"—Class
5. Blessings For The Torah—A.—First Blessing—Doris Levy
6. Blessings For The Torah—B.—Second Blessing—Florence Goldfarb
7. a. To the Jewish Religion—Blossom Halpern
8. b. To the Torah, or Jewish Learning—Evelyn Ostow
9. c. To the Jewish Home—Marion Gitelson

10. d. To the Synagogue—Muriel Rottenberg
11. e. To Eretz Israel—Pearl Goldstein
12. f. To Jewish Character and Ideals—Eleanor Stone
13. g. The Challenge of Jewish Womanhood Today—A Pledge of Consecration—Phoebe Honig
14. Hymn—Hallelujah—Class
15. "A Prayer"—a poem by Philip M. Raskin—Dorothy Shapiro
16. Conferring of Certificates and Blessing—Rabbi I. H. Levinthal
17. Valedictory—Gladys Hammer
18. Closing Prayer — Edith Kaufmann.
19. Procession from the pulpit, during which the Cantor and the Congregation will join in singing Adon Olam, the concluding Hymn of the Festival Service, after which the closing benediction was pronounced by the Rabbi.

Teacher in charge of Consecration Class—Mrs. Helen Levinthal Sukloff.

CENTER ACADEMY of the BROOKLYN JEWISH CENTER

Chartered by the University of the
State of New York

A PROGRESSIVE ELEMENTARY SCHOOL . . . COMPLETE CURRICULUM from KINDERGARTEN TO EIGHTH GRADE, INCLUDING ARTS, CRAFTS and SCIENCE . . . COMBINED WITH A FUNDAMENTAL EDUCATION IN HEBREW and JEWISH CULTURE.

Hours 8:45 a.m. to 3:15 p.m.

Center Hebrew School

The Daily Hebrew School of the Center which meets afternoons and Sunday morning is now open for registration of children—boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.

CLOSING EXERCISES OF SUNDAY SCHOOL

The Sunday School held its closing exercises on Sunday morning, June 6th, and a large number of the parents of the children attended the exercises. Here too an interesting feature of the program was the presentation of honor certificates to the children who have distinguished themselves in the studies during the past year.

The following is the list of the honor pupils:

Kindergarten—Miss Toby's class:

1. Joseph Buchman
2. Leonard Magnas
3. Arthur K. Serkis

All 3 alike are excellent

1st Primary—Mr. Stark's class

- 1st Honor: Lionel Gelfard
- 2nd Honor: Morris Flamm and Jerome Goldberg

2nd Primary—Mr. Jaffe's class

- 1st Honor: Enid Brenner and Sheila Gottlieb

- 2nd Honor: Ethel Steinberg and Hannah B. Wiedman

1st Secondary—Mr. Lowenfeld's class

- 1st Honor: Beth Krimsky
- 2nd Honor: Phyllis Babbit and Cydelle Stone

2nd Secondary—Miss Doris Feinberg's class

- 1st Honor: Rita Berger
- 2nd Honor: Florence Dworkin, Carol Filler and Miriam Moskowitz.

3rd Secondary — Miss Evelyn Feinberg's class

- 1st Honor: Alan Shack and Joan Sukloff

- 2nd Honor: Telen Feiler and Franklin Bass

4th Grade—Mr. Irving Rubin's class

- 1st Honor: Iris Smith and Rhoda Hiesiger

- 2nd Honor: Carol Nemerov, Rita Krefetz, Ruth Spielvogel

1st Rapid Advance Class—

Miss Kramer

- 1st Honor: Shirley Sholin and Lawrence Goldstein

- 2nd Honor: Charlotte Cohen and Rosalyn Miller

2nd Rapid Advance Class—

Miss Aaronson

- 1st Honor: Serena Weissman

- 2nd Honor: Roslyn Beilly

CONGRATULATIONS

Congratulations and best wishes are hereby extended to the following:

Mr. and Mrs. Louis W. Bernard of 260 Brooklyn Ave., upon the engagement of their daughter, Edith A., to Mr. Evans D. Cohen, newly elected president of the Junior Federation of the Brooklyn Federation of Jewish Charities.

Mr. Herman Baum, who was married to Miss Sylvia Marmelstein on June 20th.

Mr. Samuel J. Coran upon his marriage to Miss Shireen Lenore Auerbach on June 20th.

Mr. William Rokeach, whose marriage to Miss Beulah Z. Mayer was celebrated on June 17th.

Mr. Arthur Greenstein, son of Mr. and Mrs. Jacob Greenstein of 936 St. Marks Avenue upon his marriage to Miss Reggie Nichols.

Mr. Henry Hirsch of 136 Eastern Parkway upon his marriage to Miss Myrtle Gitelson which was held at the Center on June 22nd.

Mr. and Mrs. Morris Horwitz of 1380 Carroll St. upon the marriage of their daughter Florence to Mr. Saul L. Vladimer on Sunday, June 20th.

Mr. Jack Chizner, son of Mr. Meyer Chizner of 1347 Eastern Parkway, who was married to Miss Sylvia Siroty on June 23rd.

PERSONALS

Mr. Jerome Kurshan, son of Mr. and Mrs. Oscar Kurshan of 583 Crown Street was awarded the mass prize at Columbia College, also one year's scholarship.

Mr. Melvin Bernstein, son of Mr. and Mrs. Alex Bernstein of 1503 President Street graduated from St. Johns College.

Mr. Israel G. Seeger, son of Mr. and Mrs. Samuel Seeger of 716 Montgomery Street graduated from Brooklyn Law School, cum laude.

Mr. Max H. Levine of 1025 St. Johns Place is at Yale University celebrating his twenty-fifth reunion. His daughter Miriam received her B.A. from Long Island University.

Doris Stark, daughter of Mr. and Mrs. Samuel Stark and grandchild of Mr. and Mrs. Morris Groden, graduated from Girls' High School, receiving a gold medal for "math" and the French book for her proficiency in French.

Best wishes for a speedy recovery are extended to Mrs. Sol Cohen of

THE FORUM AND EDUCATION COMMITTEE

Announces the Opening

of the

**1937 - 1938 SEASON
OF MONDAY EVENING**

LECTURES AND DISCUSSIONS



Mrs. Franklin D. Roosevelt

**First Lecture
MONDAY EVENING,
OCTOBER 18, 1937**

●
Speaker

**Mrs. Franklin D.
ROOSEVELT**

125 Eastern Parkway who is at the Jewish Hospital.

BAR MITZVAH

Congratulations are hereby extended to Mr. and Mrs. Charles Safier of 362 Crown St., upon the Bar Mitzvah of their son, Eugene Irving, which will be celebrated at the Center this Saturday morning, June 26th.

ACKNOWLEDGEMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Library

The Day (71 books through the courtesy of Mr. David Shapiro).

Dr. A. Asen.

Elias Bernstein.

Miss Sylvia Boskowitz, in memory of her brother, Bernard.

Miss Dorothy Goldstein, in memory of her nephew Bernard Boskowitz.

Mrs. Lipkin, in memory of her husband Mr. J. O. Lipkin.

Mr. and Mrs. S. Rogosin.

Mrs. Harris Salit, in memory of the late Mr. Harris Salit.

Center Sisterhood.

Dora Zimmerman Solow.

Leo Weitz.

Mr. and Mrs. Tobias Zwerdling (\$50.00 in honor of their wedding).

League for Labor Palestine.

Zionist Organization of America.

Mrs. I. Gluckson.

Rose Reznikoff.

Talism

Mr. and Mrs. Samuel Bernstein, in honor of the birth of a daughter to their children, Mr. and Mrs. Harold Rinzler.

HOLY DAYS TICKETS

Make your reservations for seats for the coming High Holy Days before leaving for your vacation. Preference as to location of seats is given to members making reservations early. Tickets are being reserved for the services to be conducted in the main Synagogue, as well as in the Auditorium.

**GYMNASIUM AND BATHS
SUMMER SCHEDULE**

Monday—Men 3 P. M. to 11 P. M.
Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Tuesday—Women 10 A.M. - 10 P.M.
Girls 3 P. M. to 5 P. M.

Wednesday—Men 3 P. M. to 11 P. M.
Boys 3 P. M. to 5 P. M.

Women 10 A. M. to 3 P. M.

Girls—

Thursday—Men 5 P. M. to 11 P. M.
Boys—

Women 10 A. M. to 5 P. M.

Girls 3 P. M. to 5 P. M.

Friday—Men 2 P. M. to 6 P. M.
Boys 2 P. M. to 6 P. M.

Sundays and Legal Holidays—
Men 10 A. M. to 2 P. M.

Boys 2 P. M. to 5 P. M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Centre:

Bernstein, Dr. Benjamin M.

Married Physician

Res. 183 Kingston Ave.

Proposed by Mrs. Maurice Finkelstein and Irving Lurie

Goldberg, M.

Married Merchant

Res. 410 Eastern Parkway

Bus. 31 Bond Street

Proposed by David Tanenbaum and Jacob S. Doner

Pasner, Nathan

Retired

Res. 1025 St. Johns Place

Proposed by Samuel Pasner

Rebach, Arthur

Unmarried Attorney

Bus. 51 Chambers Street

Remes, Nathan R.

Married Pipe Supply

Res. 804 Montgomery Street

Bus. Berry and North 13th Street

Proposed by Harry Greene and Jack Leicher

Robbins, Hyman

Unmarried

Res. 1460 Carroll Street

Proposed by Samuel Robbins

Schonbrun, Joseph

Married Sign Mfg.

Res. 1137 President Street

Bus. 824 St. Johns Place

Proposed by Joseph Goldberg

**GYM AND BATHS CLOSED DURING
THE "NINE DAYS"**

The Gymnasium and Baths will be closed during the "nine days" preceding Tisha B'ab. The department will close on Thursday evening, July 8th and will reopen the day after Tisha B'ab, Monday morning, July 19th.

SABBATH SERVICES

Kindling of Candles at 8:16 P. M.

Friday Evening Services at 6:00

P. M.

Sabbath Morning Services, Sedrah Baulauk will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:00 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benj. Hirsh at 5:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 8:00 P. M.

WEBATUCK INN

Wingdale, N. Y.

Quiet restful place, hilltop, all improvements, bathing, swimming pool, other sports.

•
WRITE FOR BOOKLET
•

\$16.00 and \$18.00 Weekly

O. W. SCHREIBER, Prop.

Children—Half Rates

Telephone Wingdale 58

**PARKSTON HOUSE &
COUNTRY CLUB**

Livingston Manor, N. Y.

P. O. BOX C-416

FRIEDMAN BROS.

Elevation 2,350 Ft.

Private Lake—Concrete Swimming Pool — Tennis Courts — Hand Ball Courts—New Casino —Golf — Social and Athletic Staff

Modern Hotel —Camp—Sports Dietary Laws Observed Reasonable Rates—Booklet

Enjoy Your Vacation at America's Greatest Spa

RO—ED MANSION

J. S. S. SOVATKIN

108 Circular Street

Saratoga Springs, N. Y.

OPEN MAY to NOV.

Dietary Laws Observed

•
Telephone

N. Y. Office
WOrth 2-5466

Saratoga Springs
1576

Management Rose S. Goldberg

NEW YEAR'S GREETINGS

Express your New Year's greetings through the 1937 Rosh Hashanah Issue of the Brooklyn Jewish Center Review.

This is the modern way of conveying your good wishes to friends and neighbors, and the cost is surprisingly low—\$2, \$3, \$5 and over, depending upon space desired.

PLACE YOUR ORDERS NOW!

JEWISH NEWS IN REVIEW

(Continued from page 11)

to eliminate all national minorities from the professions.

» »

The Daily Herald, organ of the British Labor party, has said that the Royal Commission which had been investigating conditions in Palestine will, in a report to be published soon, unanimously recommend that Palestine be divided into an Arab state and a Jewish state. The Jewish state, it is said, would include Galilee and extend from Syria to Gaza and be a dominion in the British commonwealth, while the Arab state, which would extend from the Sea of Galilee to Beersheba across the Red Sea, is to be autonomous under the Emir of Transjordania. Jerusalem and Bethlehem, it is reported, would be an international zone under British mandate. Other aspects of the predicted report are that Haifa would be controlled by the British with special rights for the Jews, that the Arabs would have special rights at Jaffa, and that there would be free corridors from Jerusalem to the Mediterranean coast and the Dead Sea and from Haifa to the Arab state. From three to five years would be required to create these states, it is said the report will suggest.

» »

What may turn out to be an effective means of allaying the distrust and hostility of the Arab toward the Jew

is the publication by the Jewish Labor Organization in Palestine of a weekly paper in the Arabic language. The purpose of this paper is to acquaint the Arabs with the true aims of Zionism and the objects of the Jews in Palestine.

» »

If we are to judge by the nature of Father Coughlin's latest venture in the realm of social justice, either no Jews belong to the working class or else they are not entitled to the benefits which he holds out to others of that class. In announcing the formation of organizations known as "The Workers' Council for Social Justice", whose objectives on behalf of labor will include collective bargaining and co-operative purchasing, his organ, Social Justice, has declared that membership in those groups will be restricted to Christians.

» »

The 10,000 Jews residing in Upper Silesia are in a very precarious position. Until now, the German-Polish treaty of May 15, 1922, guaranteeing religious freedom to minority groups and equality to all citizens in that territory, protected the Jews there from Nazi oppression. In 1933 the League of Nations frustrated an attempt by Germany to extend its "Aryan" legislation to that area. The treaty terminates, however, July 15, and it seems improbable that it will be renewed. It is expected that thereafter the Jews

will be visited with the same ruinous consequences which have been the affliction of their brethren in Germany and in Poland.

» »

Dr. A. L. Sachar, national director of the Hillel Foundations of B'nai B'rith, has reported that less than five per cent of Jewish students have a good Jewish background when entering college. Most of the students upon entering college are indifferent to Judaism, and others, though interested, are woefully ignorant of Jewish matters.

» »

In the recent election campaign for member of Parliament in Holland, the Nazi party, supported by German agents, waged virulent and violent attacks against the Jews. The Nazis were, however, signally defeated. They obtained only four seats in Parliament and their total vote was one half that gotten two years previously. Five Jews will be included in the New Parliament.

» »

Nazi propaganda against the Jews has finally influenced the Japanese authorities. An order has been issued by the police prohibiting the Jewish communities in Yokohama and Tokyo from collecting money for the United Palestine Campaign. The police were not satisfied with the proofs which the leaders of the campaign were obliged to furnish, that the funds would not be sent to Moscow for the Communist International.

- FOR RENT -

6 ROOMS WITH 3 BATHS }
7 ROOMS WITH 3 BATHS }

985 PARK PLACE, BROOKLYN
corner Brooklyn Avenue

REASONABLE RENTAL — FINE LOCATION

Hyman Aaron

—::—

Telephone: PResident 4-5561

JEWISH DEVELOPMENT IN PALESTINE

(Continued from Page 15)

to do so if he can; and when he does—he is usually no philanthropist—he will use Arab or Syrian labour, because it is the cheapest. These enterprises are frowned upon by the communally-minded Jews and are not the vital side to Jewish development, especially in the country. It is the communal and co-operative schemes which lead the way.

The main difference between the two is that a communal settlement has a colony of men and women living together, working an area of land, and sharing the profits equally among themselves. The co-operative system gives a colony a split area, each man having an equal plot of land and keeping his own profits, but he must buy everything from the co-operative and sell everything through the co-operative organisations.

The co-operative farming scheme was devised as a "go-between" for those who could not bring themselves to live under the communal scheme and yet were not capitalists. Their colonies are usually built in a circle: the farmers' houses are on the outer ring, and stretching outwards is a plot of land on which they may garden and usually stall a cow or two, their poultry, and so on. In the middle exist the professions—doctors, saddlers, shoemakers, perhaps a small sanatorium or hospital, the co-operative store, school and so forth. Round this colony extends the farming land. Some of it is good for cereals, some for orchards, some for afforestation and some for market gardening. In each one of the plots used for different purposes each farmer has his own share, and he and his family work it.

In theory the scheme is ideal; but as with so many theories the practical side does not run as smoothly as it should. Private jealousies crop up—"A's cow gives more milk than mine," says B, "that's why he is getting on faster than I"; or "B's patch in the orchard has better soil than mine, that's why he is thriving faster." Friction arises, and this is one point which must not appear for the successful running of any cooperative enterprise.

The communal settlers, on the other hand, work the entire area allotted to them *in toto*. Each colonist has his or her function to perform. All the land, all the implements, all the livestock, belong equally to all. The work

is done with a will which takes one's breath away. Happiness and health are evident, and in truth it is a system worthy of careful study. All profits are put in the communal chest for the good of the commune as a whole. Part goes to paying of debts, part to building better houses for the colonists (some of whom still live in tents), part to bringing out old parents who have been left behind, and so on. In these communes one meets the queer phenomenon of children who have never seen money and do not know its meaning, for money is seldom visible, as buying and selling are done through the co-operative (therefore a book transaction) and an elected council deal with the communal chest.

All the farming in Palestine is on the intensive system—it must be so to be economical: a strict rotation of crops, cows are stall fed, poultry intensively fed. If the rains are early, night-shifts go out to do tractor work, tilling with strong headlights on their tractors. Every acre that does not bear ordinary cultivation is planted with trees.

The Jews are rebuilding a land which had fallen into ruin. Their happiness in this is great, the idealism behind it poignant and courageous. They are a tremendous force which has arrived and means to stay and, what is more, will stay. The Arabs, and also the British, gape at the explosiveness of this new vitality.

SHOLOM ASCH ON THE JEWISH BOOK

(Continued From Page 7)

"In recent years, however, we are seeing the old spirit revive. We are deriving *nachas* (pleasure) from Jewish activities, such as the upbuilding of Palestine and the revival of Yiddish and Hebrew literature.

"I am pleased beyond description to see Jews of various groups and alignments assembled here, who show such an interest in Jewish literature. I am proud of you, and proud that you are trying to establish a good Jewish library, I shall be delighted to co-operate with you."



Wedding Decorations Our Specialty

We Carry A Complete
Line of

FRUIT BASKETS FOR EVERY OCCASION

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

Telephone: DICKENS 2-4000

Social Justice and the Rabbinical Assembly

(Continued from Page 8)

Deal with its humanitarian emphasis and its recognition of the primacy of human rights.

In particular, we are gratified by the success of the Tennessee Valley Authority which is an important step forward in the co-operative ownership and use of our national resources. We hail the Wagner Labor Relations Bill as marking the official recognition by the American people of the role of the Labor Unions in advancing the social and economic institutions of labor and thus serving the welfare of the American people as a whole.

We feel that the balancing of governmental expenditures would be of incalculable benefit to the nation. We vigorously oppose, however, the attempt to use this slogan as an excuse for curtailing necessary relief and unemployment expenditures. In time of national emergency, whether war or depression, it is difficult to balance the budget out of current income. If, however, the budget must be balanced now, it should be done through higher taxes on the larger income classes, a procedure which is just and equitable at a time of constantly mounting profits.

Deeply concerned with the ills of present social and economic conditions, we are convinced that these evils can be remedied only through broad-visioned, socially advanced legislation by Congress, supplemented by State action.

We therefore welcome as a practical and timely proposal the President's plan to increase the number of Supreme Court Justices, thus infusing new and younger blood into the judicial system. We urge the adoption of the President's plan at this session of Congress, concurrently with the initiation of an amendment, to deal with the need of judicial reform in a fundamental manner. Such an amendment is to be clearly viewed as a supplement and not a substitute for the President's plan.

The Rabbinical Assembly has consistently favored the adoption of the Child Labor Amendment now under consideration before various State Legislatures.

We are encouraged to feel that the overwhelming majority of religious leaders and laity have recognized the importance of this amendment for the physical and spiritual welfare of the nation and have given it their support.

The mounting tariff walls and the economic isolationism of modern nations, the growth of chauvinistic nationalism, the menace of Fascist expansion and the precipitated race for armaments offers scant hope for enduring world peace. As in 1917, there are those who in the name of ideals like peace or democracy or social progress would embroil us in the next conflagration. We believe that our passion for universal peace must dictate a plan of complete neutrality for the United States in the event of such a war. The nations of the world should be warned, while peace still prevails, that America plans to remain neutral and that war supplies and credits will be denied any and all belligerents.

We consequently favor the enactment by Congress of legislation which will commit America publicly and by law to a definite policy of neutrality. This policy is to be based on an embargo of war implements and materials, manufactures and foodstuffs, and credit facilities to all belligerents, as well as a prohibition of travel to American citizens on belligerent vessels or in belligerent territories, except at their own risk.

We condemn the Hill-Sheppard Bill as laying the foundations for a military dictatorship and Fascism in America, and urge all lovers of peace and freedom to register an effective protest against this measure.

The conflict in Spain between the accredited legally elected government and the Facist rebels is of signal importance as fore-shadowing the world struggle between democracy and the forces of repression. We are particularly heartened by the active support given by large sections of the clergy, particularly in the Basque country, to the Loyalist Government, which has made democracy and social progress its watchwords.

We urge all Americans to contribute to such humanitarian and non-military funds as the Committee to Aid Spanish Democracy.

In spite of the widespread lip service to liberalism and academic freedom indulged in by Americans generally and by American university presidents in particular, we have never given the same unequivocal loyalty to these causes as have the British universities. They have practically all refused to lend their prestige to the Nazi

propaganda machine which will utilize the Gottingen University Celebration for its own vicious ends. Many important American institutions of learning on the other hand have shown no such sincerity and courage. We call upon those universities that have accepted the invitation, to withdraw their acceptance and thus demonstrate their genuine loyalty to the ideals of human freedom and untrammeled scholarly and scientific research.

The rumored overtures recently made by the French and British governments to our own, regarding the calling of a disarmament conference, appears visionary in its extreme at the present juncture of affairs. Nevertheless, the proposal ought to find a warm response in the hearts of the American people.

Whatever little success may attend the work of such a conference would be a gain. Moreover, it is not beyond the realm of possibility that the worldwide peace sentiment coupled with the fear of modern war and its uncertainties, might contribute tangible results on behalf of disarmament and peace.

JEWS IN ITALY

(Continued from Page 6)

evidenced by a number of articles in the "Regime Facista", but they also disapprove of the idea of a united Israel. Italians are Italians, with no distinction of race whatever their religious faith may be. In other words, a Jew is a Jew in religion only and must have no other aspirations. Whether this will remain the ideology of the Facist party is hard to determine. It is difficult to read and interpret the workings of the mind of an ordinary man, and how much more difficult is it to prognosticate the whims of a Dictator. Watchful waiting is the only reply.

THE letter below was written by Sidney Howard, the playwright, and Sinclair Lewis, novelist, in reply to a query from Hans Bartsch, Berlin theatrical director, regarding their antecedents:

"Dear Mr. Bartsch:

I am afraid that with deep regret we shall be unable to give you certificates guaranteeing that we are Aryan. Who knows what ancestors we may have had in the last few hundred years? We really are as ignorant of them as even Hitler is of his. In answering, please use our proper legal names: Sidney Horowitz, Sinclair Levy."

FLATBUSH MEMORIAL CHAPEL

WM. SHERMAN AND SONS
FUNERAL DIRECTORS

1283 Coney Island Avenue
BROOKLYN, N. Y.

Phone: ESplanade 7-7300

BRANCH: 125 Varet Street
Phone—PULaski 5-0167

DIGNIFIED
AND
DISTINCTIVE
SERVICES
AT HOME
OR
CHAPEL

A MINISTER'S CREDO (Continued from Page 4)

narrowness and prejudice and a closed mind.

We need to establish as many friendly contacts as possible with people of other groups or traditions or races or religions. I have been amazed and delighted at the number of Christians whose prejudice has been dissolved because of their experience with skillful and sympathetic Jewish doctors and dentists. In my own case my respect and affection for Jews has been greatly increased through my friendly relations with such men as Rabbi Lewenthal and Rabbi Issac Landman.

We need to build up as many co-operative relations as possible between different groups. In working together for peace and social justice there develops a mutual respect and love. It makes us who are Christians very humble when we realize that our Jewish friends have not only pulled together to help those who have been persecuted and exiled from Germany, but they have rendered invaluable aid to the Christian refugees. The cause of peace and human justice is above

race or religion or color.

We need lastly to have an infinite patience. One reason for dictatorships is impatience. The dictator cuts red tape and goes straight to the mark. The methods of liberty and democracy take time and depend upon persistent education and plenty of opportunity for free and open discussion. The world waits long for the era visioned by the prophets when the lion will lie down with the lamb, and when swords will be beaten into plowshares.

For us who believe in one God who is the Father of all the family of mankind, today is a day of agonized praying and waiting. But to us who believe that God has decreed and is working for a world of peace and co-operation and justice, there is infinite value in every effort to allay prejudice, to bring sympathy and to promote righteousness. And in all essentials Jew and Christian can work together.

PROFESSOR MAMLOCK

(Continued from Page 10)

"That won't be lacking, Herr Com-

missar, right; but on what side are the fighters here, and on what side the toadies? Where's the last knight here, the soldier of his convictions, and where . . . the others? Open your eyes, Herr Commissar!"

Dr. Hellpach's eyes were blazing. "I forbid this insult!"

"Go on bellowing at me, Herr Commissar. A sergeant never won a battle and a hangman isn't a soldier by a long shot."

Dr. Hellpach sent Dr. Inge out. Then he demanded the signature of Professor Mamlock himself to the statement. "You may add that you regret the incident and the words," he said. "And I give you ten minutes to think it over."

He strode out.

Professor Mamlock looked after him. His lips moved, as though expressing thoughts that were pressing on his brain. Suddenly he seized the signed statement and tore it into shreds. From his pocket he drew out a revolver. Before anyone could stop him he sent a bullet into his heart.

Mutual Company Principles Tested by Time Offer Policyholders Profits

THE strength of the mutual principle, as practiced in the insurance and banking fields, could best be indicated by a mere recital of the gigantic business organizations, such as the New York Life Insurance Company, the Metropolitan Life Insurance Company, the Bowery Savings Bank, and the countless other banks and insurance institutions, based upon the maxim of profits only for policy holders or depositor.

No stockholders may receive dividends under the Mutual Company's method of operation. By law, profits are automatically either actually turned back to the policyholder or partially left in the company's surplus as reserve for depressions to come. Profit belongs to the owners of the Company—and every policyholder is a member of the corporation, and each policyholder has no greater interest than any other.

This is the basis and principle upon which is founded the

Consolidated Taxpayers Mutual Insurance Company

Saving its Policyholders 20% on their Owners, Landlords,
Tenants and Elevator Liability Insurance.

164 MONTAGUE STREET
BROOKLYN, N. Y.

HARRY STRONGIN
President

Telephone
TRiangle 5-5300

COMMISSION PAID TO BROKERS